

Part 4: Spiritual Path to Perfection of the Inner Being and Realization of the Purpose of Life through Rumi's Fable of Three Princes

Maulana Jalaluddin Rumi (1207-1273 A.D.), popularly known as Rumi, wrote a masterpiece of spirituality, the inner spiritual path, Gnosis and Divine love in his six-volumes poetic collection in Persian known as “*Mathnavi-e-Ma'navi*” or “Couplets of Deep Spiritual Meanings”, popularly known as “*Mathnavi*” or “*Masnavi*” which is the most epic poetry on the subject, of the entire human civilization. Towards the end of this masterpiece, he summarized the entire spiritual path in the form of a fable about three princes who embarked on a journey to meet with the King of China to marry his daughter who was known for her unparalleled beauty. Rumi narrated the story of the first two princes and left the story of the third prince unfinished and hence leaving “*Mathnavi*” unfinished saying:

When the sun has set from the horizon of the heart ¹

Mathnavi has ended [unfinished] and God knows the best.

Rumi further predicted:

The remainder [of the story of the three princes] will come into the heart of a person, without being spoken to,

Who possesses a living (enlightened) soul.

¹ This is an indication that the subject matter of this masterpiece “*Mathnavi*” was Divinely inspired on Rumi's heart. Since that has stopped after writing six volumes, it's a Divine signal to him that it is time to leave the book unfinished. This was further elaborated by his son Maulana Baha-ul-Millat (his real name was Baha al-Din Walad but popularly known as Sultan Walad) who added his own concluding verses of poetry at the end the book saying that his father has predicted: “The remainder [of the story of the three princes] will come into the heart of a person, without being spoken to, who possesses a living (enlightened) soul”. As per Rumi's prediction, several enlightened souls were inspired with the conclusion of “*Mathnavi*”. Of that, one conclusion by Maulana Ilahi Baksh Kandehlavi, a saint from India, is considered the closest in line with this great masterpiece as it concludes it in the same vein as Rumi continued in six volumes, and beautifully concluded the story of three princes along with another story that Rumi left unfinished about three brothers whose father left an inheritance in the care of a *Qadi* (judge) asking him to bequeath his inheritance to the son who is laziest of all. This last section of this present book will capture Rumi's unfinished story of the three princes, the conclusion of his son Maulana Baha-ul-Millat about why his father left the “*Mathnavi*” unfinished, and the final conclusion of “*Mathnavi*” by Maulana Ilahi Baksh Kandehlavi as he concluded the story and the book when he was Divinely inspired to do so as foretold by Rumi.

The story of three princes from the last part of “*Mathnavi*” along with the completion of this story as predicted by Rumi, is presented here to summarize the path one must take for inner perfection, spiritual transformation, attainment of the real purpose of life and consequent eternal happiness and endless triumph ^[28]:

Tradition of an Emperor and His Advice to His Three Sons to Travel to Various Parts of the Dominion and Giving them Specific Instructions on Administration and Setups and Directed Them to Not Go to a Particular Castle and to Not Even Go Around it

*There was an emperor who had three sons
All three were sensible and wise.
Every one of them was praiseworthy
In generosity, warfare, and magnificence.
All of them stood before the emperor
They were the coolness of emperor’s eyes.
From the eyes of the son, there is a secret path
Father’s date palm tree pulls water from that secret path [to irrigate it].
To the extent that the water from son’s stream
Flows into the gardens of the father and the mother.
The gardens of the parents remain fresh and irrigated
From the eyes of the progeny whence flow the secret streams.
When this stream [flowing from the progeny to parents] weakens due to
[progeny’s] illness
The date palm’s branches and leaves become dried up.
The dryness of the date palm says clearly
The tree extracts water [of life and well-being] from the progeny.
Likewise, many secret streams*

O negligent! Are attached to your soul [to irrigate your tree of existence].

O you who has been addressed here! Materials have been pulled from the heaven and the earth

To the extent that your body has been formed out of them.²

You have stolen the body from the components of the world

You have cut piece by piece from here and there.

From earth, sun, and heaven

You have affixed those pieces [from the world], onto the body and the soul.

Be warned! Do you think you will get away [for doing that] for free?

This and that will not be taken back from you?

Stolen goods are not long lasting

They can take the thieves to the place where they get hanged.

This [body] is made up of borrowed material, one should not ground one's feet [as if body is permanent]³

Because what you have borrowed, ought to be returned.

Except for "I breathed into human being My spirit"⁴ (soul) as it has come from God

[You better] Belong to the soul as everything else is useless.

I am calling them useless in relation to the soul

Otherwise, it (body or material being of human beings) has also been made by a strong Creator.⁵

² The composition of the human body is made up of many materials from the world.

³ Body will need to be returned back to the earth one day when the life ends as it is made of material borrowed from the earth and borrowed material must necessarily be returned back to where they came from, except for the soul that is not made up of borrowed material and has heavenly Divine origin.

⁴ Verse from Quran (15:29) that points to the heavenly origin of the soul and its intimate connection with God.

⁵ Hence, body is not useless and it has been created for a Divinely-ordained purpose such as, to be a companion of the soul in this earthly existence and help the soul find its way back to its heavenly origin into the proximity, love and intimacy of God in a life of eternal happiness and everlasting success.

The Three Princes Heading to Various Countries in the Dominion of Their Father Who Bade Farewell to them and Repeated His Advice to not go into the Mind-blowing Castle

All three sons with firm intention decided to tread the path to embark on the journey

Towards the countries of their father emperor.

In the tour of their cities and castles

To oversee the administration and to strategize for increased income.

At the time of their intention to tread the [arduous] path, they sought emperor's permission

Since he saw firm resolve in them, he granted them the permission.

They kissed emperor's hand who bade them farewell

Then emperor king said to them.

Wherever your hearts' desire to go, make your intention [to go there]

In God's protection, forge ahead.

Except for the one castle that is termed 'mind-blowing'

As it makes life constricted for the aspirants of the crown.

For God's sake, from this castle laden with pictures

Stay away and be afraid of the danger.

On its front, back, arches, ceiling, and floor

All are full of pictures, engravings, and forms.

Like Zulaikha's house that was full of her pictures

So that [Prophet] Joseph would be forced to look at her.⁶

Since Joseph did not look towards her

⁶ Zulaikha put her pictures all over her house to entice Prophet Joseph who would not even look at her, to force him to look.

*She cunningly filled the entire home with her pictures everywhere.
So, wherever that beautiful face (Joseph) would look
Would unwittingly see her face.
For the possessors of enlightened eyes, the One and Only God
Made the six directions, a manifestation of His proof [of existence,
immensity, magnificence, and grandeur].
So that whichever animal and thing that grows they look at
They will find nourishment from the Gardens of the Divine Beauty.⁷
That's why, He told this group [of enlightened eyes and souls]
Wherever you will turn, you will see His Countenance.
If they drink water from a cup out of thirst
They see God in the water.
One is not a lover, who sees in water
O you who has insight! One's own face.
When the face of the lover annihilated in Him
Tell me, who such a one sees in the water?
On the face of the heavenly companion, they see the Beauty of God
Just like the reflection of moon in water, as it's a masterpiece of the One
Who does not like any co-sharers in love⁸.
God's disliking of having co-sharers in His love is only for the lover and
the truthful
This disliking is not for the Satan and the cattle.*

⁷ When saints, Gnostics and intimates of God witness the Divine perfection and excellence in the universe, their Gnosis and Divine knowledge increases as it serves to deepen their certitude beyond all shadows of doubt and disbelief, just like the rising sun that annihilates the darkness.

⁸ Sincere lovers of God never intend beautiful heavenly companions, instead in that beauty too, they witness the Divine Beauty. Their intention is for Him alone unadulterated with any co-sharers in their love for Him alone. Since a Gnostic and intimate of God is a beloved of God, therefore the Divine disliking of having any co-sharers in His love requires that the beloved does not look at anyone other than God.

*Even if Satan becomes a lover [of God], it will win the bet
It will become [Archangel] Gabriel and Satan will die.
“Satan became a Muslim” manifested in that place
Where Yazid became Bayazid by His Kindness and Largesse⁹.
There is no end to this matter [that amounts to an everlasting treasure],
O the group [with enlightened eyes and soul]!
Beware! Protect your faces from that [mind-blowing] castle.
Beware! Let not the greed lead you astray
So that you fell into eternal damnation.
It is incumbent upon everyone to protect oneself from danger
Listen to this sincere advice from me.
In search for ease, it is better for the intellect in the head to be sharp
Prevention is better than the narrow and dark hideout of tribulation.
If that father had not said that
And had he not asked them to protect themselves from that castle.
They would not have forged ahead towards that castle themselves
Their own inclination would not have been towards it.
Because it was unknown and deserted
It was distant from other castles and pathways.
Since he prohibited them from it, their hearts with that talk
Fell into greed and in the alley of thoughts.
This prohibition evoked in their hearts the desire
To investigate the reality of that secret.*

⁹ Prophet Muhammad (Peace and blessings of God be upon him) said about Satan: “[...like everyone else, there is also a Satan with me] but God helped me [against him] and hence he became a Muslim (one who submits to the Will of God)”. Rumi says: “This prophetic tradition actually means that even if Satan repents, he will become a Gnostic just like a cruel oppressor like Yazid could become a Gnostic like Bayazid [al-Bustami – a great saint, Gnostic and intimate of God], upon repentance, making amends and traversing the Divine Path by the Divine largesse.

Who is it, who stays away from the thing stopped from?

Instead, human being is greedy for the forbidden things.

Those of pious awe, reverence, and fear of God, become averse to things forbidden from

For people of desires of the lower self, prohibition becomes an incentive.

That's why, it has been said: "Many are led astray through it"

It's there because the awakened ones are guided by it¹⁰.

Princes said they will provide services

We will act on "We heard and we obeyed".

We will not deviate from your command

To be heedless of your favors is tantamount to disbelief.

But they did not say "Insha.Allah" (If God Wills) and did not glorify Him

Because they depended on themselves, the Divine favors were separate from them.

The purpose of all the paths is just one abode

These thousands of grains have come from one grain¹¹.

The variegated typed of food items

Are all one thing if you look deeply into it.

When you get satiated with one food item

Fifty other food items become useless for you.

In your hunger, you have started to see multiplicity in one thing

That you consider as thousands¹².

¹⁰ Qur'an has this quality that many with darkened hearts are misguided by it and those with awakened and informed hearts are guided by it as attested to by Qur'an itself.

¹¹ Since people from all over the world turn to Ka'ba for prayers, there is unity in them as their end goal is the same. Thousands of grains are born out of one grain, hence there is unity in them due to having the same origin.

¹² The variegated forms manifested in Divine creations dispersed all around us, appear as multiplicity even though they point to One and the Only Creator, to someone who does not have the inner eye to see the reality.

The Emperor's Sons Head to the Castle because it is Human Nature to Become Greedy for Things Prohibited from. They Totally Disregarded Father's Advice and Fell into a Ditch of Tribulations and their Reproaching Selves were Saying, "Did a Forewarner not Come to you?", and They Said Weeping and Ashamed, "If We Had been Listening and Understanding, We Would not Have been Among the Denizens of Hell"

This topic knows no bounds; that group [of sons]

Took the path to the [forbidden] castle.

They arrived near the forbidden tree

And came out of the circle of the sincere ones.

In violation of the command of the venerable emperor

They forged ahead to the castle that destroyed the patience and blew the senses.

They arrived against the advice of the advising intellect

They turned away from the day to the dark night.

Towards the castle replete with beautiful pictures

Five doors were towards the ocean and five towards the land.

Five were like the external senses of the color and smell

Five were like the inner senses to search for the truth¹³.

Due to thousands of those pictures and artworks

They were going around happily and impetuously [to see one artistic masterpiece after another].

Don't be intoxicated by the wine glasses of pictures¹⁴

So that you do not become an idol maker or worshipper [concerned with the outer form only].

Pass beyond the wine glasses of pictures and forms, don't stop at them

¹³ Five external doors are like the five external human senses, five internal doors are like five inner senses. Under the influence of these senses, human beings sometimes, lose their intellect. Likewise, those who entered through these doors into the castle, lost their mind and intellect. Such was the characteristic of these doors leading into the mind-blowing castle.

¹⁴ Outer shapes and forms that are visible to an external eye without knowing their reality.

Wine is in the wine glass but not from it¹⁵.
Open your ears wide towards the One who bestowed this wine
So you can hear the voice and sounds from there.
The One without form, creates in you astonishment
One without tools, creates innumerable tools.
One without hands, creates hands
The Soul of the soul makes human being into an artist¹⁶.
Does the Influencer (God) has any resemblance with the influence?
Do sounds and weeping have any resemblance with sorrow?
Weeping is a form and sorrow [that begets weeping] is without form
Man bites his hands out of sorrow that does not have any hands.
O you the narrator of evidence! These examples are not suitable
It is just a weak attempt to explain it to all¹⁷.
The creative abilities of the One without form, creates form
Creates the body with senses and tools.
So that whatever form one finds agreeable
Would bring the body into [the state of being] good or bad¹⁸.
If it's the form of a blessing, one becomes grateful
If there is delay [in getting a blessing], one becomes patient.

¹⁵ No doubt, the beauty of these external forms produces a wine like intoxication. However, this beauty is not their own but rather it is borrowed. You should turn to the Real Beauty – the One who bestows beauty to these forms. In the wine glasses of their external forms, is the wine of the Divine Beauty. Pay attention to that then you will experience spiritual illumination on your heart. When you find the wine of the Divine love, you will not be restricted to outer forms as every atom of this universe will become a manifestation of God.

¹⁶ The [Divine] Being without tools and forms, creates innumerable forms and tools [in the form of creations around us]. The Being who is above having physical hands, created innumerable hands. The Being of God who is the Soul of all the souls, created the artist in human beings, hence He is the Real One, the Origin and Originator of everything with form.

¹⁷ God who is the Influencer and the universe that is His influence, these are just some examples of that. The One without form, creates multitudes of creations with form.

¹⁸ God has created the forms and faces so that they do good or bad to the body in consonance with their inner states.

If it's the form of mercy and kindness, one becomes happy
If it's the form of sorrow, one becomes sad.
If it's the form of a city, one travels towards it
If it's a form of an arrow, one picks up a shield.
If it's the form of beautiful people, one enjoys it
If it's the form from the unseen realm, one adopts solitude.
If it's the form of a need, one goes towards earning [a living or trade]
If it's the form of one's physical strength, it creates snatching and usurping.
It is outside the bounds of any limits and estimations
Making people do things by means of different ideas and thoughts¹⁹.
The innumerable religions and professions
All are the shadows of the form of thoughts and ideas.
A group is standing at the upper level [of a building]
See the shadow of every one of them on the ground²⁰.
The form of the thought is at the lofty upper level
And the resulting action is like their shadow manifested on the limbs.
Actions are on the limbs, however, thoughts that drive the limbs, are hidden
But both of them are connected in bringing out the effect in unison.
The consequences of the forms of various food
Is the power and strength that is without any form.
When these forms are subservient to the One without form

¹⁹ It is outside the bounds of any estimation the innumerable types of thoughts and ideas that become impetus and drivers of various human actions, endeavors and undertakings that are both good and bad.

²⁰ In order to realize how thoughts are the causes and actions are the effects of these causes, one should consider the example of people standing on the upper level of a building casting shadows on the ground beneath that level. Likewise, the form of thoughts is at the upper level and actions are like shadows cast on human limbs.

Why are some engaged in rejecting Him?

These forms owe their existence to One without form

Then why one with form, rejects such a One who brought one into existence in the first place?

The form of every home's ceiling and walls

Is the shadow of the contemplation of the architect.

Even though the place where thought and contemplation happen

Is not apparent in the stone, wood, and brick [of the building].

The Absolute Doer of everything is certainly without form

Form is like a tool in His hand.

The One without form, sometimes from behind the veil

Reveals Himself out of Divine largesse to the ones with form²¹.

So that every form seeks His help

Through His Perfection, Beauty and Omnipotent Power.

When the One without form concealed Himself [from all with forms]

Those people descended to the level of color and smell as a charity²².

Search for the One without form through humble beseeching and weeping for Him and by means of annihilation in His being

Since nothing will come to you except forms by means of thinking.

If you don't have the inner happiness without the form

Then whatever form is perceived by you is better for you²³.

The city you are advancing towards

²¹ Divine illuminations flash on some receptive hearts like thunderbolts of lightning.

²² When Divine illuminations stop, people return to the necessities of being human. Perfection is to be attained only from the One without form. One form trying to achieve [spiritual] perfection from another form is misguidance except for the intimates of God and Gnostics whom God has chosen for the guidance of humanity. Otherwise, form is needy itself; to present the need to another form does not make sense.

²³ Even if after spiritual striving, you cannot conjure Him without a form, then make use of whatever form comes in front of you [that represents Him] without your imagination as an alternative until you are able to conjure Him without form.

O traveler! You are pulled towards it by means of a desire that is without form.

Inwardly, in reality you are going towards desire that is without time, place, and form

Because happiness [in fulfilment of desire] is without time and place, even though you are unaware of this objective.

In reality, God is the Lord of everyone

Because treading the path is due to desire²⁴.

However, some have turned towards the tail

Even though head is the real thing, on which everything depends but they have lost the head.

However, head is lost for the misguided

But He gives by means of tail what should have been given by means of head.

One is bestowed through head, another one is bestowed through tail

Others have lost both the feet and the head.

Since everything was lost, they found everything

Because of this loss, they ran towards everything²⁵.

²⁴ Since it has been proven in aforementioned that desire is the objective of all human endeavors and treading of all paths is due to desire and granting the desire is God's function, hence God is the Lord of everyone.

²⁵ Different worshippers and seekers of God have different dealings with Him. Some have turned their attention to God's actions even though the real objective is His Being (*Dhaat*), since that is the real existence and is the origin of everything that is a contingent being. They also get benefit from His Being and their attention is also Divinely accepted. Another group of worshippers have their attention and seeking of truth by means of actions of truth and righteousness. This is the level of ordinary worshippers. "Tail" here refers to the acts of God. "Head" refers to the qualities of God. Another group of worshipper [at a higher level of spirituality] get spiritual benefits through Divine qualities referred to here as "head". This level belongs to the [spiritual] elites. The next higher level of spirituality belongs to the elites of the elites or the foremost of the foremost ("*As-Sabiqoon As-Sabiqoon*" as referred to by Qur'an in chapter called "*al-Waqi'ah*" (56:10)) since they pay attention only to the Being of God and draw benefits directly from Him without any means. Since they did not make Divine actions or qualities their objective, instead they made the Divine Being their objective and hence, they attained to the Divine Being.

In that Picture-Laden Castle, Princes Saw the Picture of the Daughter of the Chinese Emperor, and All of them Falling Unconscious and Getting Inflicted with Trials and Tribulations and Starting to Investigate Whose Picture that is

*There is no end to this matter, this group [of three princes]
Saw a beautiful and magnificent picture.
They had seen more beautiful ones
But [with that picture] they descended into a fathomless ocean [of love].
Because they received the opium through this cup
Cup was seen but opium was concealed²⁶.
The mind-blowing castle did its job
It put them in the deep well of tribulation.
The arrow of beauty and style penetrated their hearts
O the Bestower of Peace! Grant us refuge from this boundless misery.
The lifeless picture burned them from within
It set a blazing fire in their faith and hearts.
If the picture had soul, then what would have happened?
Its tribulation would have been a different kind every second.
Since the love of the picture in the hearts of the princes
Was hurting like a dagger.
Every one of them was profusely shedding tears like a cloud
Each one of them bit their hand and said "Alas!"²⁷
What we are seeing now, the emperor had already seen before
That unparalleled one gave us so many admonitions.*

²⁶ Beauty has been resembled here with opium. Cup here refers to outer form or physical looks. Forms are visible but their opium (mesmerizing influence) is concealed. The mind-blowing castle did its job by putting the three princes in tribulation.

²⁷ They were full of regrets upon realizing what they were seeing and experiencing then, that was already seen by the emperor who vociferously and insistently admonished them to not go to this castle.

*That's why prophets have a lot of rights [over us]
As they have clearly informed us of all the consequences [of our actions].
That what you are sowing now, nothing will grow out of it except thorns
Where you are flying towards now, you will not find a place to fly to²⁸.
Take the seed from me so that it gives you profuse produce
Fly with my wings so that the arrow of tribulation falls off before
striking you²⁹.
You do not feel the need of following them
In the end, you will also say that it was necessary to have done that.
When they said "you", it is you but not the "you" that is body
Instead, it is the "you" that is above the material realm and is the real
"you"³⁰.
The outer "you" that you think of as "you"
Is from the [six] directions but the real "you" is above all directions.
O pearl! Why do you tremble over the shell?
Do not consider the "you" as you but consider what's in it as real "you"³¹.
It is the "you" that makes you oblivious to yourself
Achieve your "you" and pass over the duality [in yourself]³².
Your real "you" over your outer "you"
Has come to warn it and to attain to the Divine nearness.*

²⁸ Prophets of God already informed us that following the desires, passions and lusts from the lower self (*Nafs*) will only cause thorns (misfortunes, pain and suffering) to grow. Your direction and speed are towards worldliness, there is no salvation, real success and true happiness in it.

²⁹ Prophets have informed us that we should follow their way as there are innumerable [both material and immaterial] benefits in doing that and the arrow of trials and tribulation will fall well short of striking you.

³⁰ There are two parts of "you" – one is your body and the other one is your soul. The following of the prophets that is beneficial is not the function of the body, rather it's a function of the soul that is above the limitations of time and space.

³¹ You tremble over the end of the body (death) even though it's just the outer shell. Real "you" is the soul that is the pearl in the shell.

³² Reach your real "you" which is your soul and stop this duality of considering your body as your reality.

*Your real “you” is buried in your other “you”
I am the slave of the person who sees one’s real “you”.
We set aside the command of our father
We became rebellious to his boundless generosity.
We considered emperor’s advice as insignificant
Along with his unparalleled largesse.
We have all now fallen into a ditch
We are crestfallen and injured without a war.
We depended on our intellect and wisdom
Until we got inflicted with this tribulation.
The shade of a [spiritual] guide is better than Divine remembrance
One contentment is better than thousands of meals and dishes³³.
A seeing eye is better than three hundred and sixty sticks
Such an eye differentiates between a pearl and pebble.
Due to the sorrow, we got involved in a [never ending] struggle
In this world, whose magnificent picture is this?
They forged ahead in their journey [with this inner state] and after
much struggle [in untangling the mystery]
A spiritual guide with deep insight, revealed this secret to them.
The guide did not know the reality by hearsay, instead the knowledge
was by means of an inner Divine illumination
Because this secret was not anything that could be uncovered by
removing some veils.
He said the picture was enviable even for the most beautiful one.*

³³ Keeping company with the spiritual guide, engenders sincerity [and truthfulness of purpose] and ability to forge ahead on the spiritual path without falling into any of its pitfalls. It also is a condition for making Divine remembrance effective and instilling contentment and patience in the spiritual traveler and is better than thousands of meals of Divine remembrance.

*It is the picture of the princess of China.
The King of China has a daughter who is unparalleled
In personal traits, excellences, and outer beauty.
She is concealed like a fairy and soul
She is in the concealing veils of the castle.
Not a man or a woman has a way towards her
The king has concealed her to protect her from all hardships and
tribulations.
Even hearing her name from anyone's lips gets the king worked up
Not even a bird could flip a feather where the princess lived.
That herd is doomed that is inflicted with such love
May God not allow such a love to inflict anyone.
It is a punishment for the one who sowed the seed of foolishness
And deemed sound advice counterfeit and insignificant.
Such a one depended on one's own strategizing
Thinking that one would wade through [all situations] with one's own
intellect.
Half a particle of attention [of a spiritual guide] is better
Through which the plan of the intellect is protected three hundred times.
O leader! Leave your own planning
Step forward with focus and give up your soul happily³⁴.
This is not equal to a few deliberations your intellect has come up with
Unless and until you are annihilated [in the being of the spiritual guide],
these deliberations are of no use.*

³⁴ Abandon your own planning and forge ahead to the attention of the spiritual guide. Annihilate (*Fana*) your own planning in the guidance of the true spiritual guide whose attention is far more beneficial than your limited planning.

You will not take advantage [of the spiritual guide] unless you are annihilated [in the being of the spiritual guide]

Go get this annihilation and take advantage of the being of the spiritual guide.

The Three Princes Investigating the Incident Further and the Conversation of the Oldest Brother

All three inflicted with this tribulation, turned to each other

All three had the same pain, sadness, and sorrow.

All three were the companions of the same contemplation and thought

All three were ill from the same illness and sorrow.

In silence, all three had the same thought

In conversation, all three had the same argument.

At times, all three were the ones shedding tears

On the table of tribulation, they were the ones sprinkling blood.

At times, all three, due to the raging fire of the heart

Took breaths like the burning of the fireplace.

The oldest one said: O brothers!

Were we not men in admonishing each other?

From among the people of our dominion, whoever complained to us

About hardship, fear, poverty, and earthquake.

We used to tell such a one to not be disheartened by such constrictions

Exercise patience as patience is the key to expansiveness.

Where has this key of patience gone?

Alas what a surprise! Has the law become abrogated? What happened?

Did we not used to say that in a situation of conflict?

Laugh abundantly even if inside a fire.

We advised every soldier in combat

Beware! The color on your face should not change.

We commanded our soldiers

To forge ahead like a spear to dominate.

We told the whole world the whereabouts of patience

Because patience has forever been an illuminated lamp and a guiding light.

When our own turn came [to exercise patience], how we got so astonished?

Like ugly individuals, we became sheets that hide.

O heart! You made everyone active in duty

Make yourself active now and be ashamed of acting like that.

O the tongue! You were the one who advised everyone [to patiently persevere]

Why did you fell silent when it was your turn [to advise ourselves]?

O intellect! What happened to your sweet advice?

Now it's your turn, what happened to you [and to your planning]?

O intellect! You used to remove boundless distresses from the heart

Your turn has come, remove the distress [we are now in].

When you were the cure for others in their pain

When pain came to you as a guest, you fell silent.

It was your way to challenge the army

Who has now grabbed hold of your challenge and voice?

What you weaved for fifty years with intelligence

*Wear just one of the clothes from that weaving.
You were always the head, do not make yourself a tail now
Do not lose your feet, hand, moustache, and beard.
The move on the chessboard is your prerogative
Bring yourself now to good temperament and exhilaration [to win your next move].*

After Completing the Argumentations and Stating the State of their Hearts, the Three Princes Embarked on an Epic Journey to their Beloved and Objective, the Dominion of China in order to get Closer to their Objective as much as Possible Even though the Path of Meeting the Beloved was Closed as Getting Close to the Objective as much as Possible is Still Good

When the three princes came across the situation of being incapacitated with love

The love humiliated them abundantly.

They said this and proceeded immediately

O my friend! Whatever had to happen, happened already.

They adopted patience and got included among the truthful ones, the intimates of God

Then proceeded towards the cities of China.

They left their parents and their country

Adopted the path leading to the concealed beloved.

Like Ibrahim Adham, from the throne [they were going to inherit]

Love made them helpless and impoverished³⁵.

Or like Abraham, the great prophet

He put himself in fire.

³⁵ Ibrahim bin Adham was a great saint, Gnostic and intimate of God who used to be a medieval king in Central Asia. He left his kingdom behind to search for the eternal truths, the meaning and purpose of life, and intimacy and proximity with the Divine. His self-sacrifice was Divinely accepted, he achieved his purpose for which he set forth and became one of the greatest Gnostics and intimates of God.

Or like sanctified and patient Ishmael

He put his head on the ground in front of the intense love and its sharp knife.

After Staying and Hiding in the City of Cities of China, its Capital and Running out of Patience, the Oldest Brother becoming Impatient and Wanting to Surrender himself to the King of China and Getting no Benefit out of the Advice His Two Brothers Gave him to not do so

Either my step will grant me my objective

Or I will put my head down there like my heart [to lay down my life as a sacrifice for the unattained love].

Either my feet will propel me to my objective

Or like the heart, I will put my head down with my own hand.

O you who condemns the group of lovers! Leave this group alone

The one who has been misguided by God, how would you guide?

The oldest one said: O my brothers!

My soul has come to my lips due to the wait.

I don't care anymore, there is no patience left in me

This patience has made me sit in fire.

Exercising patience is now beyond my power

My story has become a lesson to be learned by the lovers.

I am fed up with life due to separation [from the beloved]

Being alive in the state of separation is hypocrisy.

How much this pain of separation will kill me?

Remove my head so that the love will bestow on me a new head³⁶.

³⁶ After annihilation in God (*Fana*), there comes the state of subsistence in God (*Baqa*), in other words, when the

*My faith is alive because of my love
To live with this life and head is an affront to me³⁷.
When the dust of the body is removed, my moon shone
The moon of my soul drank pure water³⁸.
My soul has claimed to be a drake
When does it plead against the storms and hurricanes?
Why would a duck be afraid of ship break and sink?
Its ship on water is its feet [to swim on to safety].
This claim has kept my soul and body alive
How can I stay quiet about this claim?
The other two brothers tried to advise the oldest brother
To not keep himself unaware of the dangers of doing that.
To not put salt on their injuries [as they were also stricken with love and
then they were going to endure separation from the oldest brother]
To not eat this poison due to haste and doubt.
Without the wisdom of an aware spiritual guide
When you do not have a seeing heart, why do you tread the path?
Intellect is like wings for individuals [that help them ascend to spiritual
heights]
If you do not possess intellect, use the intellect of the spiritual guide.
[The two younger brothers admonished the oldest brother] Beware! See
this with trepidation
Don't make such a claim or do such a thing.*

desires of the lower self are eradicated in the love and will of the Beloved (God), there comes a new life that is a never-ending, eternal life. Through this story, Rumi is elucidating the spiritual path, its pitfalls and secrets of success in it.

³⁷ I want to attain a life of [deep spiritual] meaning, outer life [in the material realm] is difficult for me to deal with.

³⁸ After soul is liberated from the bodily constraints, the soul becomes illumined and enlightened.

You will make our lives miserable for us
O brother! Who is persuading you to do that?
One who is not familiar with the path, may travel incessantly for
hundred years
It will count for nothing!
Do not go to the battlefield without weapons
Do not put yourself in destruction like those who don't care.
They said all this but that impatient oldest brother said:
I feel a revulsion to these things [that you just said].
My chest is filled with fire like a fireplace
The crop is ready, it's time to harvest.
I had patience in my chest but it is no longer there
Intense love has replaced patience with fire.
The night this intense love was born, my patience died
It died but may you be blessed with life.
O you who is talking about the dangers
I have risen above that, do not hammer cold iron [as it won't do any
good].
I have turned upside down, beware, let go of my feet
Where has the understanding remained in parts of my body?
I will put my flag in the ground
Either I will lose my head or will find the countenance of the beloved.
The eye that is not refreshed with the meeting with the beloved
Such an eye is better off being blind.

Brothers Advising the Oldest Brother Again and Him not being Able to Endure it and as a Mad Lover and Insane Going to the King's Court and Seeking Permission due to Intensity of Love and not due to any Misbehavior

The two brothers told him: In our hearts

Are answers [to your travails] just like the stars in the sky.

If we had not said that then it would have been unfair to you

If we say that, your heart aches.

He stood up and said: O my own! Farewell

This world and everything in it are temporary.

He got out like an arrow from a bow

As there was nothing left to talk.

He uncontrollably came in front of the Chinese king

He impetuously kissed the ground in front of the king.

Every state of his being was manifestly evident to the king

The beginning of the sorrow and the end and his hesitation.

Sheep is busy in its grazing land

But shepherd is aware of its state.

Due to "Every one of you is a shepherd" he knew who in the herd

Is a grazer of grass and who is in fighting [with other animals in the herd]³⁹.

He (the king) was aware of this group's pain and travails

But due to prudence, he kept quiet and did not reveal the secret he knew.

That esteemed one was in between their souls

But intentionally made himself dumb.

³⁹ The state of the oldest brother and the king resembled to that of a sheep and its shepherd who is busy in its work but shepherd is keeping a close watch over it and is not neglectful of it to the slightest. Prophet Muhammad (Peace and blessings of God be upon him) said: "Every one of you is a shepherd and will be questioned and held accountable for on the Day of Judgment about their herd (subjects and those one is responsible for their well-being and care)". A shepherd is aware of who in the herd is grazing and who is fighting.

*The form of the fire is under the pot
The inner reality of fire is in the pot.
Its form is outside, but its inner reality is inside
The inner reality of the lover - the soul, is in the veins like blood⁴⁰.
The prince respectfully sat in front of the king
The introducer was about to introduce the prince to the king.
Even though the king knew everything from before
But allowed the introducer to still introduce.
A particle of illumination of Gnosis in the inner being
O respected one! Is better than hundred introducers⁴¹.
To lend ear to the introducer
Is an indication of being veiled and in a state of guessing.
One who has the seeing eye of the heart
Such an eye will do a close inspection⁴².
Such a one will not be contended with conveyed news
Instead, the certitude one has comes from the eye of the heart.
Then introducer mentioned to the king
The state of the prince.
He said: Your majesty! He is in need of your favors
Please grant him a royal treatment befitting of your honor as he has
pinned all his hopes in you.
He has associated himself with you
Please put your hand of kindness on his head in his state of distress.*

⁴⁰ Soul is like the beloved. It's separate from the body but its influence is in the veins like blood circulation in the veins.

⁴¹ If even a particle of Gnosis is in the heart, the spiritual unveiling (*Kashf*) it brings about is far superior to the information provided by an introducer or informer.

⁴² One whose eye of the heart gets opened up starts to perceive reality and gets to the bottom of matters.

*The king said: Whatever position and land
He has requested, he will get it from me.
The country he has left behind, I will grant him twenty times of that
I will grant him that and my kindness towards him is on top of that.
The introducer said: Ever since your magnificence has planted the seed
of intense love in him
Except for desiring you, what other desire is left in him?⁴³
Slavery to you has been so suitable to him
That the desire for dominion is wiped off from his heart.
He lost the royalty and the princely life
For your sake, he has made peace with travelling.
The Sufi who has thrown away the rag in spiritual ecstasy
Whence does he pay attention to another rag?⁴⁴
It is very remote from a lover to even think of that
If one thinks like that, dust should be put on that head.
The dominion of the earth is permissible for the worshippers of the body
We are the slaves of the limitless dominion of love.⁴⁵
He is a position holder of love, please do not depose him
Do not get him busy with anything, other than your love.
The prince is saying with the tongue of his inner state: The position that
stops me from your vision
Is practically a deposition and is a position in name only.*

⁴³ The prince has adopted poverty after leaving opulence, power, dominion and everything else behind, nothing else has remained in his heart other than his desire for you. This is a parable of a slave's love for God who sincerely associates one's lot with Him alone without caring for any material benefit or loss.

⁴⁴ The prince left behind his kingdom which has been compared here to "Sufi" rag. Once it is thrown away, he would never accept it back. To throw away one rag and regret doing it later and accept another one from someone else and being avid for it, would be tantamount to considering losing the rag for spiritual ecstasy as a loss. This spiritual ecstasy (*Wajd*) is priceless and nothing is worth that.

⁴⁵ The lovers want to have the boundless dominion of the Divine love.

*The reason for his delay in coming to you
Was the lack of [spiritual] capability and weakness of the body.
If you go to the mine without preparation
You will not be able to apprehend even a single particle.
Such a one will be like a lamp without oil and wick
Its light will neither be small or big.
It's like a bird from the land that is in the sea
What will it find other than loss and destruction?⁴⁶
It's like the one who has arrived at a grind mill without wheat to grind
He will not have any reward other than getting beard and hair dusty
and gray.
Those who are without wheat, the grind mill of the heaven
Impart them the grayness of hair and weakness of the back.
But for those who possess wheat, this grind mill
Becomes an imparter of dominion, [Divine] work and royalty⁴⁷.
There is no end to this, don't search for it
Go and get the capacity [to forge ahead].
He waited for attaining the capacity before coming to you
The intensity of his desire [for your vision] crossed all limits but capacity
was not attained.*

⁴⁶ The introducer is informing the king about the prince that his delay in coming to your presence was not due to lack of the intensity of love. Rather he was busy in increasing his spiritual capacity and furthermore he was weak. In that state, he was neither able to derive spiritual benefits (Fayd) nor was he able to perform services that require physical rigors and strength. Unless and until there is spiritual capacity to achieve one's purpose [of life], the efforts are useless. Hence a spiritual traveler needs spiritual capacity and strength to forge ahead into the spiritual path and ultimately being in the Divine Presence. This is again a parable for what is needed to be in the Divine presence in a state of Gnosis or intimacy with the Divine.

⁴⁷ If a spiritual traveler or beginner on the spiritual path without the spiritual capacity, goes to a spiritual guide, such a one is like the one who goes to a grind mill that is running without any wheat to grind. Such a one will return with getting all hair looking gray with dust. People without spiritual capacity, with the passage of time, get nothing other than getting old, grayed out and weak. The grind mill of the heaven only benefits those who have the wheat of right belief and righteous actions.

*He said that the capacity is also attained through the king
Without soul, when does the body become capable?⁴⁸
The kindness of the king, folded up his sorrows
He came to hunt the king but got himself hunted down.
He got trapped in your trap and got hunted down
By not capturing the prey, he himself got preyed.
A person desirous of wealth, certainly
Get incarcerated by it first⁴⁹.
Think of the mark on face of the world as opposite of what it seems to be
The name of every slave of the world is called the lord of the world.
O the body with low understanding and opposite ways!
You have imprisoned millions of free souls⁵⁰.
Leave all the excuses [to earn wealth and fame] for a short while
Before death, live a free life for a few hours.
O busy body! Leave me alone
You have ruined my life, go and find someone else⁵¹.*

The Chinese King Bestowing Honors on the Foreign Prince

*The upshot is that the king used to bestow bounties upon him
Through that sun, he used to melt like the moon.*

⁴⁸ The introducer said: He has remained away from you until now because he was trying to increase his capacity. Even though it has not been attained yet, he has become compelled and helpless due to the intensity of love for you. He has now thought that the attainment of capacity will also happen through the king. Attainment of full capacity happens after soul comes into the body which is what you (i.e., the king) will impart. Obviously, one who wants to prey you, will himself get preyed.

⁴⁹ It's the rule of beloved thing that human beings instead of obtaining it, hand themselves over to the beloved thing first. Think of worldly things as the opposite of what they seem to be. One who is a prisoner of the world is called the rich of the world.

⁵⁰ The body has imprisoned millions of free souls.

⁵¹ Rumi is saying this and accurately predicting and foretelling his own demise. The time for my freedom (demise from this world) has arrived. Liberate me and find someone else to imprison.

*The melting of the lovers only increases
In freshness just like a moon in phases of reduction.
All the sick hope for medicines
This sick [with Divine love] prays for increase in this illness.
All patients search for medicines for recovery and this one
Seeks more sorrow, pain, and weeping [out of intense love for the
Divine].
I have not seen a poison better than this drink
No health would be better than this illness.
He remained in front of the king like that
Heart was burnt down, and soul was on the platter [to be presented to
the king].
He said the king has cut off the head of anyone who expressed desire for
his daughter
But I am getting sacrificed every moment because of the king.
In the field of love, one cannot run with two feet alone
On the chessboard of love, the move cannot be made with just one head.
Everyone has two feet and a head
A body with thousands of feet and heads is burnt down.
Since the purpose of this love is boundless
In front of the intensity of the heat of this love, the heat of hell is
insignificant⁵².*

⁵² The prince said: I have already sacrificed my wealth and head to obtain this love. After annihilation and extinction of one's ego and desires from the lower self (*Fana*), one attains subsistence through the Being of God (*Baqa*). Ordinary people are deprived of this love because they only have two feet and a head as they are not sufficient to attain the Divine love. The love of a human being (i.e., love of a man for a woman and vice versa) creates an uproar that ends when the two feet and a head are gone (i.e., when one's life comes to an end). However, the uproar of the real love (i.e., Divine love) only increases in intensity day by day. Since this love's final conclusion and destination is limitless, unbounded by time and place, and eternal, hence the heat of this real love is of unfathomable intensity, dwarfing even the heat of the Hell that is known for its unbearable intensity.

Narration of the Statement of Hell, Over which there is Thin and Sharp Bridge on which Everyone will Walk to Reach their Final Destination in the Eternal Abode, to the Believer to Hurry up and Pass over it Quickly so that the Immensity of the Believer's Illumination may not Extinguish it and its Statement, "O Believer! Pass over me! Verily, your Light has Extinguished my Fire"

O respected one! That's why the illumination of the believer

Causes hell to become weak and extinguished.

It says: O honorable one! Pass over me quickly

Otherwise, your fire [of Divine love] will extinguish my fire.

Disbelief [manifested in sordid actions in worldly life] is only the gun powder of hell

See how it is extinguished by the inner light of the believer [manifested in noble actions in the worldly sojourn].

Quickly hand over your gun powder [to a spiritual guide or perfected one]

So, the hell will not stomp you nor any of its sparks⁵³.

Such a one is asked by the heaven: Pass over me like a breeze

Otherwise, what I possess will become counterfeit.

Because you are the possessor of farmland, while I am only the picker of its grains

I am only an idol while you are the dominions of China⁵⁴.

With you O believer! The hell is in trepidation and so is the heaven

⁵³ Remove from within your inner being this gun powder (negative, evil, vile propensities and inclinations that translate into sordid deeds) that attracts the fury of hell when you pass over it on the Day of Judgment. Hand this gun power material from deep within your self to a perfected human being, a spiritual guide, Gnostic or possessor of Divine love so that nothing is left within your soul that attracts the fire and fury of Hell. Human being carries within oneself the seeds of one's own damnation and salvation. Damnation in the form of eternal sorrow and suffering, and salvation in the form of eternal happiness and endless triumph.

⁵⁴ The loftiness and status of a believer and a sincere Divine lover is higher than even the heaven, and the heart of such a one is a place of manifestation of the Divine Being. Heaven does not have this quality, that's why, one that is less in status feels shy with the one higher in status. In short, a believer is loftier than the Heaven and the Hell in one's spiritual status.

No one is at peace with you, neither this nor that.

From Among the Three Princes, the Oldest one Died and the Second Brother Adopted the Company of the King

His life ended as he did not find time to get cured

Patience was too debilitating, and his soul was not able to bear it⁵⁵.

For a long time, he bore it with fear

The life came to an end without achieving his purpose and objective⁵⁶.

The face of the beloved disappeared from him

He died and became a companion of the inner reality of the beloved⁵⁷.

He said: Even though the dress of the beloved is made up of silk

It's better to embrace the Divine Beauty without any veils and separations.

I have become deprived of the body and the body became devoid of the thought of the [earthly] beloved

I am now walking steadily and smoothly in the way of real meeting with the [Real] Beloved.

These debates are to be stated only until this point

What comes after it is to be kept secret⁵⁸.

The race of the horse and the reins are until the river

After that, your ride is a ride made of wood.

The wooden ride (boat) is useless in land

⁵⁵ The oldest brother and prince did not find a way to meet with his beloved, and his life ended in that state and he could not bear the separation nor he retained the patience to persistently persevere in striving for his objective.

⁵⁶ For a long time, he was afraid to express his love, and in the end, departed from this world without meeting the beloved.

⁵⁷ The beloved who was the manifestation of the Divine love disappeared from his sight upon his death, and he was unified with the Divine Beauty that was evident in that manifestation. Thus, he was no longer in need of seeing the Divine Beauty and Divine Reality in a creation as he embraced the Reality without any veil or separation.

⁵⁸ Only this much can be expressed in words in a discussion and anything beyond this point is the meeting with the real Beloved (God, the Exalted), and it's only experiential and cannot be described through words.

But it's a guide particularly for those of the river.

This silence is the wooden ride

For the people of the ocean [of Divine love], silence has been insisted⁵⁹.

The silence that makes you riled

Raises the slogans of [Divine] love.

I have become deaf due to the noise of that slogan [in the state of silence] while others are oblivious to it

People with sharp hearing [for worldly matters] are deaf towards this story.

One person is raising loud slogans in dreams

Doing tens of thousands of talks and debates.

Another one is sitting right next to the first one, totally oblivious to it

Such a one is asleep to that and is deaf from the sounds and screams the first one is hearing⁶⁰.

One whose wooden ride (boat) has capsized [in the middle of ocean]

Has sunk in water and oneself has become a fish⁶¹.

Upshot is that the [oldest] prince left the world

His soul was pained, sorrowful and warm when he departed⁶².

⁵⁹ People of the speech (laymen) cannot be explained the inner spiritual state that can only be understood by the people of the inner spiritual state just like a boat that is useless on land. Silence is the talk for the people of the inner spiritual state and it is sloganeering of [Divine] love for them as they have the ears to listen to the talk of this inner state.

⁶⁰ People indulged in worldliness are oblivious and deaf to the sounds of the Divine love experienced by the one with the inner spiritual state. The parable of this is like of a person who hears so much in one's dream but the person sitting next is totally unaware of that.

⁶¹ Up until now the discussion has been about the person with true inner spiritual experience (*Dhawq* or *Zauq*). One who has been annihilated in the Divine Being (*Fana*) and is deeply immersed in it, finds the inner experience to be annihilation as well. Such a one is like a fish that swims in the depths and breadths of this fathomless ocean and is in no need of a boat.

⁶² The summary of the state of the oldest brother is that he departed from this world with the pain and sorrow of [unattained] love.

The Second Brother Coming to the Funeral of the Oldest Brother as the Youngest Brother was Bedridden due to Illness and King Bestowing Generously on the Second Brother and He Attaining Hundreds of Thousands of Inner and Outer Wealth through the Sight of the King

*The youngest one was sick and the middle one
Just came to the funeral of the oldest brother.
The king saw him and on purpose asked: Who that is?
Because he belonged to the same sea and he is also a fish.
The introducer said: He is the son of the same father
This brother is younger than the one who died.
The king generously bestowed upon him [his largesse] and said: You are
unique
He preyed upon him with his largesse.
Because of the endowment of that unique king
He saw in him a life besides the other life.
He saw in his heart magnificent sound and excitement
Which is something a Sufi would not even find in hundred spiritual
strivings⁶³.
He found in his heart a magnificent world [of Gnosis and Divine
intimacy]
That cannot be achieved even after hundred solitudes [for spiritual
strivings].
The fields, walls, mountains, and rocks shone with brilliance
In front of him, they were like ripe pomegranate split open.
In front of him, every particle was like sun*

⁶³ Because of the spiritual attention of the king on the heart of the second brother, his inner state changed dramatically and he felt a new life in his heart. He saw in his heart such an excitement and vigor for Divine love that a Sufi (a striver in the spiritual path) would not find even in hundred spiritual rigors and strivings (primarily doing intense Divine remembrance and contemplation in seclusion over a prolonged period of time)

*Every moment in hundred ways, it used to provide spiritual openings.
The door sometimes became like an opening and sometimes like a ray
Dust sometimes became wheat, sometimes a big measure of nourishment.
Heaven (sky) in front of his eyes was like old dried-up meat
In front of his eyes, there was a new creation all the time⁶⁴.
When the beautiful soul gets liberated from the [prison of the] body
Verily with the destiny of God, it is endowed with an eye.
Hundreds of thousands of things from the unseen realm, manifested
before him
Whatever the eye of those privy to secrets can see, he saw.
Whatever he read in books
He opened his eyes on their inner reality.
From the dust of the procession of that great king
He found a vision-clarifying and vision-enhancing kohl.
He used to drag his clothes in such a garden
Where every fiber of his being used to cry "Is there more?"
A garden grown out of flowers comes to an end
A garden that grows out of the heart lasts forever⁶⁵.
We are so dominated by one or two bouquets*

⁶⁴ Due to the profusion of Divine illuminations, the whole world became illumined and spiritual meaning started to reveal themselves and everything started to appear as a manifestation of Divine qualities and perfections. Now every particle of world became a source of spiritual revelations (*Kashf*), and doors or knowledge and inner spiritual meaning started to open up for him. That door of knowledge sometimes became a source of knowledge and sometime knowledge itself. Now the material physical realm (*'Alam al-Nasoot*) seemed to him as valueless as in front of him was the realm of the angels (*'Alam al-Malakoot*).

⁶⁵ The spiritual revelations of the second prince are not to be surprised about or amazed at. When the [intrinsically] beautiful soul is liberated from the incarceration of the body, whether it is liberated due to enduring spiritual struggles (*Mujahada*) by subduing the base lower self (*Nafs*) or by means of keeping the company of a perfected spiritual guide (*Shaykh al-Kamil*), it attains all kinds of spiritual revelations. The prince attained this lofty inner state by means of the company of the king who is a parable for a perfected spiritual guide, fully capable of bringing about a massive inner spiritual transformation in the core of one's being. The prince was strolling in the gardens of every inner knowledge and asking for more, like other achievers in the spiritual path. The material knowledges are just a few bouquets from the garden of Gnosis (*Ma'rifa*).

*Because we have closed the door to the garden upon us⁶⁶.
Such keys, all the time, in exchange for bread
Alas O my soul! Are falling off from the fingers.
If you become unworried about bread for some time
You get obsessed with clothes, carnal love, and women.
When lust rises within you
You want the whole country and city full of women and bread⁶⁷.
You used to be a snake, perhaps now you have become a dragon
You were a one-head snake, now you are seven-headed.
The seven-headed dragon is hell
Your greed is like grain and hell is like the net setup as a trap for you.
Tear up the net and burn the grain
Open up the new doors of this house⁶⁸.
O shameless pauper! Since you are not a lover
You possess an unknown sound like a mountain⁶⁹.
If you reform yourself while
Divine retribution is concealed before you
You become the owner and judge in both the worlds (this and the next).
An eternal kingdom will appear before you
It's not a two day long, borrowed, and replete with illnesses of life.*

⁶⁶ We have become enamored with material knowledge due to becoming oblivious to the knowledge of the realities and spiritual realm.

⁶⁷ When stomach becomes full, you become enamored of the lust of the private parts. Then the human greed increases more and one runs after whole countries and cities full of wealth and means to fulfil their ever-increasing lust and greed that knows no bounds.

⁶⁸ Move yourself away from the greed and lust that are like grain and net for entrapment, only then the deep inner spiritual meanings and doors to Divine knowledge will open up for you.

⁶⁹ If you do not have Divine love that comes with such Divine knowledge then you are like a mountain that deflects the sound and is unaware of it. In other words, your material knowledges in this state are like sounds deflected from a mountain.

*You will get freed up from forced labor and will do your own work
You will become your own king and will blow your own trumpet⁷⁰.
When throat is making life constricted upon us
Alas! The throat and mouth eat dust.
This mouth is an eater of dust
But that dust that has become colorful.
This kabab, wine, and sugar
O child! Is nothing but colorful and decorated dust.
When you finished eating and it became your flesh and blood
It received the color of flesh and that is also a dust of alley.
The coloring on earth is done with dust
Then everything [again] becomes dust⁷¹.
Indians, Qipchaq Turks, Romans and Ethiopians
Become the same color inside their graves.
So that you would understand that all colors and marks are
Veils, deceptions and borrowed things.
Because the only color that lasts is the color of God and nothing else
Think of everything else as tied up like a bell [to an animal in cattle]⁷².*

⁷⁰ When Divine punishment comes before you with all its fury, it's too late to repent and make amends. If one reforms and corrects oneself when Divine retribution was in hiding and one has not seen it, then one is like a king and no one can bother such a one. When faith on the unseen exists like this then one receives a permanent kingdom and you will cease to have a life of slavery, instead you will attain freedom. These tastes and pleasures of the mouth and throat are lethal for us. At the time of Divine retribution, one would regret them and would wish to have eaten dust instead. Whatever one is eating in this world including delicious things, is nothing but dust that has been covered with colors and all the delicacies of the world are colored and decorated dust.

⁷¹ First this dust had the color of food and fruits, then it was consumed and became part of the body in the form of flesh and blood, then again in the end that flesh and blood will become dust of the earth. Body that itself is dust is nourished with dust and in the end becomes dust again when one reaches the grave.

⁷² Human beings no matter where they are from and no matter what skin colors they have during their ephemeral earthly life, become the same dust of the same color after they die. The purpose of the same ending for everyone is to drive home the message that the differences of colors, races, cultures and countries are all temporary. In reality the origin and the final end of the human being is the same. The only thing that stays forever is the color of God that one achieves through righteous deeds in this ephemeral earthly existence. "Qipchaq" is a Eurasian desert inhabited

*The color of truth, fear of God and Divine certitude
Will stay forever on the servants and worshippers of God.
The color of doubt, disbelief, and hypocrisy
Will stay forever on the disobedient soul.
Like the cunning Pharaoh and his dark evil deeds
Their color has remained, but the body is gone.
The magnificence and shine on the beautiful faces of the truthful ones
Will endure till the Day of Judgment even though their bodies are gone.
God gives dust color, skills, and humor and
Because of them, those engage in war who have childish temperament.
Camels and lions [shaped breads] made of flour are baked
Children lick them with greed.
Lions and camels become bread in the mouth
This does not have any effect on children.
Like children, we have filled ourselves with dust
The attempt to adopt real means and wherewithal [for achieving our
purpose of life] has gone out of our heads.
A child is engrossed in foolishness, conjecture, and doubt
Thanks God, a child has little physical strength⁷³.
Regrets are for those children who are enduring old age and senior years
They are limping ants who are ruling [the world].
A child has hundred fights and quarrels*

by some nomadic Turkish people. A bell tied to a domesticated animal or cattle is not owned by it, but rather it's a borrowed thing.

⁷³ If one tries to explain to little children that camels and lions made up of flour are not real camels and lions, they will not accept it. We have also filled ourselves with dust like children and have become oblivious to what we should be doing in terms of achieving the real purpose of our lives.

Thanks God, a child is without strategies and without weapons [and hence unable to inflict any real harm to anyone].

Regrets are for those uncouth, ill-mannered children who are grown up old adults and

Have become a source of misery for everyone keeping a watch over them due to the power and control they possess [to inflict real harm and sow conflicts debilitating the world]⁷⁴.

When ignorance and weapons combine

It becomes a world-destroying Pharaoh due to tyranny and oppression.

O poor man! Be thankful to God for this deficiency [of lacking wealth]

That it saved you from oppression and disbelief.

Be thankful that you are oppressed and not an oppressor

You are protected from [committing] tyranny and from every source of evil.

An empty stomach has not claimed Godhood

Because this fire within oneself is not aided by fuel [thus increasing its intensity].

An empty stomach is a prison for Satan

Because for it, the worry of finding bread prevents it from cunningness and deceit.

If a fruit is old, until it is raw

It is called unripe [no matter how long it stays on the tree].

Even if that raw [person] becomes hundred years' old

For every understanding person it is a child and raw.

Even if the hair and beard become gray

⁷⁴ The ignorance and foolishness of a child is not harmful as a child does not have much strength and power and if that leads to a fight then it's a small fight where no real harm is done. Regrettable are the grown-up older people who act like children. In reality, they are limping ants who possess [socio-political] power and wealth, and their ignorance causes massive harm and destruction around us and in the world.

One is still in the same childhood, fear, and hope⁷⁵.

Everything in the realm above this material realm is spiritual

It is the summary of the summary and is Godly.

[Outer] Form is a shadow and inner meaning is [like the light giving] sun

A light without shadow is only found in a deserted place.

Because there, there is no brick upon brick

For moon, no bad shadow was left.

Brick even though it's made of gold, deserves to be removed

When in place of brick, there is [spiritual] revelation and illumination⁷⁶.

Mount [Sinai] split asunder into pieces in order to remove the shadow

To split asunder into pieces for the sake of this Divine light is a small thing.

When the light of God fell upon the outer part of the Mount [Sinai]

It split asunder so that the light of God could also reach inside it.

When one afflicted with hunger, gets hold of bread

⁷⁵ The old age of the worldly materialistic people, does not take them out of their childhood (immaturity and ignorance). If one does not become intelligent [in terms of maturity, prudence, wisdom and striving for the real purpose of life] even in old age, one is still a child due to the childish behavior even though the hair is grayed out due to old age. Fear and hope belong to two types of people: first, it's the spiritually perfected ones which is the purpose of the Divine law. The reality of this is that one adheres to the Divine law and diligently observes its commands and prohibitions, then think of one's good deeds as small enough to deserve Divine acceptance, and be fearful of it. At the same time, one keeps an eye on Divine mercy and remains a candidate of Divine acceptance. Its parable is like that of a farmer who cultivates the land, puts seeds and waits for rain by Divine mercy. The second person of hope and fear is childish, in which one does not do any work (righteous deeds) and then hopes for Divine mercy in the form of cultivation for harvesting. This in reality is arrogance and deception. Another parable of second type of childish fear and hope is that one due to fear of God's majesty, thinks of one's deeds as too small and stops doing the work and says that God is merciful and grants favors even on the one who does not work. This is not fear, rather it's cowardice. This is the fear and hope that is adopted by people who do not work for good results, and it is merely a childish behavior.

⁷⁶ The summary of all actions is the struggle in the spiritual path (*Tariqa*). When God pulls one towards Himself (*Jadhb* or *Jazb*), one attains annihilation in God (*Fana*) then afterwards, one attains subsistence in God (*Baqa*). The outer form or actions of the body are like shadows and spiritual meanings of those actions are illuminating like sun. One attains illumination without shadow when one attains annihilation in God (*Fana*), i.e., getting rid of desires and qualities of the lower base self (*Nafs*). When the shadow of bricks of human propensities, weaknesses and lower self are removed, spiritual illuminations are no longer blocked by the shadow. When removing bricks leads to unabated illuminations, it is worth removing these bricks.

Due to greed, opens the mouth and eyes wide⁷⁷.

It is suitable for it (Mount Sinai) to split asunder into hundreds of thousands of pieces

O earth! Move away from in between the heaven.

So that the heavenly illumination burns down the shadow

O the enemy of the day! Night is there because of your shadow.

This earth is for raising children

It has a constricted place for the adults.

God has decreed that earth will raise up children

In it, He has flown milk for the sake of children⁷⁸.

Due to the excessive number of cradles, the house has become constricted

O God! Please make these children adults quickly.

Beware O cradle! Do not make the place narrow and constricted

So that grown up adults can walk about freely.

Do not make the house for raising children constricted

So that the adults can find expansiveness.

The Insinuating Thought in Second Prince Caused by His Sense of being Self-Sufficient and Spiritual Unveilings He had been Receiving in His Heart Because of the King, as a Result of this Insinuation, He was Planning to Rebel against the King and being Ungrateful to him, the King Finding Out about it by Way of Revelation of the Heart and it Pained His Heart and Injured His Soul in such a Way that Prince was not even Aware of it

⁷⁷ When one afflicted with hunger, gets a loaf of bread, opens the mouth big and eats hurriedly in big morsels. Same thing happened with Mount Sinai in Egypt when Prophet Moses (Peace and blessings of God be upon him) went there to converse with God and asked God to show a Divine glimpse, God replied “You will not be able to see Me”. Then God showed just one light from his Divine lights on the Mount Sinai, it split asunder into pieces and Moses fell unconscious.

⁷⁸ Human body is like planet earth which is a cause of shadow and becomes an impediment for the light of sun and hence night sets in. Body and the material realm are a cradle for the people of worldliness (materialism) who are like children and the cradle is too small for grown up adults. Hence, spiritually perfected individuals find constriction and narrowness in their worldly lives. For these children (who have not grown spiritually and are obsessed with material and bodily existence), earth provides material benefits which is referred to here as “milk”.

*When without buying and selling, became permanent
The wages for the Prince's soul from the inner being of the King.
He used to derive spiritual nourishment from illumination from the
King's soul for
The moon of his soul, like moon getting its light from the sun.
From the unexemplified king, the spiritual wages
Used to reach his soul at all times.
Not what ordinary people eat
Rather the nourishment that angels eat.
Prince [mistakenly] saw within himself independence and self-sufficiency
[from the king]
This independence engendered rebellion [from the king].
That: Am I not the king and the prince [in my own right]?
Why have I given the reins [of my life] to this king?⁷⁹
When my bright moon has appeared on the horizon
Why should I then become subservient to the dust?
There is water in my stream and it's time to be proud [of who I am]
I am independent now, why should I tolerate someone else's pride?
Why should I put a band around my head when headache has not
remained?
The time for wet eyes and pale face has not remained.
When I now have sweet lips and cheeks like moon*

⁷⁹ The second prince used to derive spiritual benefits and blessings from the king (perfected spiritual guide) like moon deriving its light from the sun. His soul received a measured amount of spiritual sustenance from the king every day. It was not the nourishment that ordinary people receive, rather it was a spiritual nourishment that angels receive. Due to the spiritual benefits and blessings he had been receiving from the king, prince started to believe and think that he has attained spiritual perfection and is no longer in need of serving and obeying the king. The result of this wrong thought and insinuation [from Satan and the lower self] was that all his spiritual benefits he had been receiving through the king were snatched away from him. The rebellion that was instigated in him was due to the insinuation that he is the king and prince, i.e., he has attained spiritual perfection and is no longer in need of the king and should not be handing over his reins to the king.

I should open another shop [of my own]⁸⁰.

When his lower self, started to inflate with egoism

He started to utter a lot of useless utterances⁸¹.

The ocean of the king, which is the meeting point of all waters (rivers and streams)

Why would it not know what is in the flow and in the stream?

His thought caused hurt in the heart of the king

Due to ungratefulness for his spiritual bestowal and endowment.

The king [said to himself]: O vile and ill-mannered!

Surprisingly, this is the punishment for my largesse!

For what I did for you from this good treasure?

And what you did in return with me due to your evil habits?

I became your ladder to the heaven

You became bow and arrow to fight with me!

The pain of incense appeared in the king

The reflection of king's pain got into his inner being.

The bird of wealth convulsed due to his wrath

It shattered the veils of the one planning the sidelining⁸².

When that young man saw his inner being

He saw the effect of his dark deeds.

That wage of kindness and blessing got lost

⁸⁰ When I have become perfected, why should I listen to someone else. When I no longer have inner diseases of the soul, why should I keep company of a spiritual guide? I should now become a spiritual guide myself.

⁸¹ When self-righteousness and egoism was born in him at this stage of his spiritual state, he started to utter a lot of wrong things that were detrimental to his spiritual state to the point of causing regression and decline. After attaining inner spiritual transformation and reformation, there is still a danger of regression due to such egoistic thoughts that are entertained.

⁸² The king was hurt because prince was being rebellious even after the king bestowed his largesse upon him. The “bird of wealth”, i.e., prince’s inner spiritual state of the heart was shattered due to his plan to sideline the king.

*His abode of happiness got filled with sorrow.
Whoever looked to oneself in the path of the Beloved
Left the kernel and only saw the outer shell.
May God not even make my enemy look within oneself
Because nothing is expected from such a one except turmoil and
destruction⁸³.
Alcohol has been forbidden in the world
Because you immediately become someone who looks within yourself.
In your imagination, no one better comes to you except yourself
All this gets born within you due to the lower self⁸⁴.
O you! Separate yourself from your lower self (Nafs)
Till when you will remain imprisoned by it.
O beloved! Hand over your soul to the Beloved
So that you could see the Friend who keeps your heart perturbed.
Hand over your soul to the Beloved and get liberated
Do the right thing for it and attain happiness⁸⁵.
Do not let the lower self dominate you
Wean it off from its milk.
Everything has an intoxicating effect
Whether it is milk, wine, or honey.
O human being! Know the intoxication of the wheat*

⁸³ Rumi says that the one who is arrogant in the path of spiritual perfection and Gnosis, becomes devoid of the reality of the spiritual path. This is such a loss and destruction that I do not even wish my enemy to have.

⁸⁴ Alcohol has been forbidden because Qur'an says: "Satan wants to sow anarchy and discord among you with alcohol and gambling", the cause of enmity is usually egoism, self-righteousness and looking within oneself and deeming oneself better than anyone else. Alcohol contributes to that harmful inner state. That's what happened to the prince.

⁸⁵ Hand over everything you have to the Beloved (God) then you will have the vision [with the eye of the soul]. Don't get subdued by the lower self and deprive it of its lusts.

*That made Adam unaware [after he was made Divinely aware]⁸⁶.
The prince got separated from the heaven like Adam
Who used to plough the fields for farming with a bull.
He used to shed tears [on the harm done to his inner state] and say: O
mighty robber!
You have transformed a lion into a prisoner of the bull's tail.
O evil and cold self! You did
Ill mannerism with the kind king.
In your greed for wheat, you have chosen the net [that traps]
For you, every grain of wheat used as a bait has become a scorpion.
The air of egoism filled your head
Now see the fifty-ton chain in your feet.
The prince was weeping over himself like that
Why did I become an opponent of the king?
He regained consciousness [from ignorance and arrogance] and repented
The pain of separation from the Beloved
Have mercy! Is incurable.
O God! May the condition of human beings not improve
When the state of patience ends, one discovers the ego and prominence.
Let human being not have the potency to inflict harm!
Because at that time, one would not care about the faith [to restrain
oneself] or the path of self-reformation [that one may be treading].
A human being beset with troubles is better*

⁸⁶ The intoxication of looking to oneself in admiration, harms one. Whatever thing causes it, whether it is permissible or forbidden, should be avoided. Everything can have an intoxicating effect that needs to be assessed in light of one's spiritual journey. See how eating wheat [that was forbidden by God when Adam was in heaven], made Adam unaware after he was made aware and was deceived by it to the extent that he lost his abode in the Heaven where he had all types of comforts and got pushed down to earth where he went through tremendous hardships and struggles.

Because the lower self is a rejecter of [Divine] blessings and is misguided [from the correct path in life as it is inclined towards harm and evil].

A human being in trial and tribulation is better

Because such a one is humiliated, humbled and helpless [thus being oppressed, one does not become an oppressor oneself].

Returning to the Story of the Prince who Inflicted Great Loss and Harm to Himself due to His Rebellion and He Getting Injured from the Heart of the King and Leaving the World without Completing the Spiritual Path

To cut the story short, the opinion of the blind lower self

Took prince to his grave after one year.

When king returned from spiritual absorption (Sukr) to recovery (Sahu)

His Mars like anger had already shed the blood⁸⁷.

When this unparalleled one saw his collection of arrows

He found one arrow missing.

He asked where that arrow is and asked God

He was told: The one striking him is your arrow.

The generous and bounteous king already forgave him

But arrow had already struck and had shed the blood.

He died and the king lamented his demise

He is everything; He takes life, He is also the [protecting] friend⁸⁸.

If both are not present, then He is not everything

He is the perisher of His creations and He is also the mourner for them⁸⁹.

⁸⁷ When king returned from the inner state of spiritual absorption in the ocean of Gnosis, he realized that the prince has died due to his anger. Mars due to its redness is also used as a parable for anger. The anger of a prophet and Gnostic becomes a reason for Divine retribution on their behalf. When king recovered from his inner state, his anger subsided. He returned to God and beseeched Him for the reason for subsiding of his anger. He was Divinely informed that the reason being it is that the retribution has taken place due to his anger.

⁸⁸ The prince died and king started to weep because even though he became the cause of his death, he was still his friend, his adviser, his guardian and used his inner spirituality to help bring about an inner transformation in the prince.

*That pale faced martyr (prince) used to thank God
That he (king) struck on the body and not on the soul⁹⁰.
The outer body in the end is bound to go away [at its destined time]
The soul will be alive and stay happy forever in the never-ending
eternity.
If that anger was acted upon, it was acted upon on the skin only
Friend without any pain and suffering, returned to the Friend.
Even though the prince made the king his means for treading the
spiritual path
Evil eye closed his path [to spiritual ascension to the Divine].
And the third prince was slower compared to his two older brothers
He [successfully] attained both the outer form and the inner meaning [of
the spiritual path].
The princess, the dominion, the reign, he took all of them
It is suitable that you remain surprised and puzzled with that⁹¹.
I am vexed by the prolongation of the story
I am immersed in the ocean of deep spiritual meanings, but you are
hasty⁹².
And at that time by means of the humiliation [of the lower self],
humility and scrupulous adherence [to the perfected spiritual guide],
The third prince found his objective from that Kind One who gets our
works done and makes us reach our objectives⁹³.*

⁸⁹ God's perfection cannot exist if He does not have both qualities of taking lives and also being a protecting friend and helper.

⁹⁰ Prince in his afterlife, thanked God that the punishment for his mistake was meted out to his body alone, his soul and faith remained protected from any retributions. Body is only temporary which is bound to perish one day, if soul had died or harmed, it would have been an utter destruction. Anger had befallen on the body then his soul returned to the Soul of the souls.

⁹¹ The youngest of the three princes, did not hasten [in the spiritual path trying to achieve the end goal of the path which is] meeting with the Beloved, like the oldest brother, nor did he claim perfection like the middle brother.

⁹² Rumi is saying: I am vexed by the prolongation of this story. It's because every part of this story makes me move to deep inner meanings and spiritual secrets of that part, and I find myself immersed in that.

Rumi's Ending of the *Mathnavi* – the Couplets of Deep Spiritual Meanings⁹⁴

*I make patience my ladder for ascension to spiritual degrees
So that I reach the loftiness of success in my striving.
The end result for every patience is success
After every bitterness, one finds sweetness.
When something arises in my heart during His Presence
Any verses [of poetry] or anything not related to worldly matters.
I consider them sent by Him towards me
From His heart which is like a shiny star that is seen in Yemen.
I bow my head [in humility] before His Magnificence and Sacredness
I become grateful to Him from [the innermost recesses of] my heart.
This matter in my heart is from Him [alone]
Because there is a hole (way) from one heart to another.
Now that the sun of spiritual inspiration from the window of my heart
has set
It (*Mathnavi*) has ended and God knows the best⁹⁵.*

⁹³ With patient perseverance, spiritual strivings, forbearance in enduring humiliations, absolute humility, true sincerity, single-mindedness of purpose, focus on the final goal no matter what the situation is, and other great qualities that are needs for students and travelers of the spiritual path, caused him to attain his final objective where his other two brothers failed due to their shortcomings and mistakes in their spiritual struggles. In the end, they were also Divinely accepted for the efforts they made, albeit shortcomings since they tried their best before faltering. The youngest prince attained the wealth of Divine proximity, intimacy and acceptance. This honor is only possible through Divine largesse and generosity.

⁹⁴ Rumi abruptly ended his great masterpiece with these final verses without elaborating on the story of the third prince and how he realized the fruits of the spiritual path. He predicted that a living soul will come after him who will complete this story along with another story about three lazy brothers whose father left an inheritance in the care of a judge to decide who the laziest of all is and to hand him over the inheritance.

⁹⁵ I will sit in a state of spiritual contemplation focusing on the Divine. Whatever thoughts come to my mind, if they are not worldly thoughts, I will consider that they have been Divinely sent to my heart. When the reflection of His

Rumi's Son the Gnostic, the Perfected Spiritual Guide Maulana Baha ul-Millat's Conclusion of the *Mathnavi* – the Couplets of Deep Spiritual Meanings, After His Discussion with His Father and Reporting What he Said⁹⁶

*When my father (Rumi), for a long time with this Mathnavi
Remained silent, I said to him: O living soul!
For what reason you are not talking?
Why have you shut the door of the knowledge that comes from God into
one's heart?
The story of the princes has not ended
Pearl of the third prince remained without getting tied to the thread.
Rumi said: After that, my speaking abilities have fallen asleep like a
camel
Until the Day of Judgment, there will be no conversation with anyone
[on the subject of "Mathnavi" and the story of the three princes].
Its elucidation remains, but in inside [of me]
It has closed and it does not come out.
My speaking faculty at that place has fallen asleep like a camel
That faculty says: I have closed my mouth from speaking.
My time has come for departing [from this world] and for jumping in the
stream [of eternal life]*

conscious falls on my heart, I become convinced of His Magnificence and Sacredness and become grateful to Him and consider that these thoughts in the heart, have come from Him as there is a way from one heart to another [if they are connected in the state of true love]. At this point, the sun of inspiration of the subjects for this "*Mathnavi*" (Couplets of Deep Spiritual Meanings) that was coming into my heart from its window open towards the Divine Reality, has now set and these subjects have stopped coming. As a result of that, I end this book right here and God knows His wisdom behind each and everything. Rumi lays bare here the Divine inspiration as a source for this masterpiece that is the best book on the subject of treading the spiritual path and consequent attainment of Divine love, of the entire human civilization till the end of times. It is also considered to be the best elucidation of the crux of the meaning and message of Qur'an for the entire humanity for all times to come.

⁹⁶ Son of Rumi, Maulana Baha ul-Millat (real name is Baha al-Din Walad) wrote this conclusion of the "*Mathnavi*" to elaborate on why his father abruptly ended this great book while leaving the story of the third prince incomplete. Rumi told him that a living soul will come after him who will complete the story and the book.

Except for His being, everything is perishing and coming to an end.

The remainder of this [story] will come, without being spoken of with the tongue

In the heart of a person who possesses a living soul⁹⁷.

The matter has ended and so is my life

The glad tidings have come [to me from my Beloved] of being liberated from the body.

I will reach the immensity of the realm of souls

I will pass through this drop of moisture and will reach the fathomless ocean⁹⁸.

Because this world is alive and pleasant looking due to this moisture

This moisture has come from the ocean, that's why, it's good and happy.

When the soul is alive in between the soil and wetness

Contemplate, how would it be in the world of the ocean?⁹⁹

Ocean is like a city and moisture is like a door [to that city]

Consider the moisture as a drop and the ocean is fathomless and unbounded¹⁰⁰.

Through this moisture that is like life, come inside

Into the ocean of the Beloved, so that you would attain subsistence [without any end]¹⁰¹.

Since on this side [of worldly existence], there is moisture from the ocean of life

⁹⁷ This is where Rumi is foretelling his son that someone will come after him who will complete the story and thus will complete the book. It will be done by someone who possesses a living soul, i.e., a soul alive with Divine Presence and Gnosis. Previously, Rumi also remarkably foretold that he was about to depart from this ephemeral earthly sojourn and expressed his eagerness to meeting with his Beloved in an eternal existence.

⁹⁸ I will now reach the realm of the souls ('*Alam al-Arwah*'). Compared to this ocean, the material realm ('*Alam Nasoot*') we are in, is just a drop of moisture and in it there is little influence of the realm of the souls.

⁹⁹ This soul is alive in between the soil and dust and small amount of moisture of the material realm. One can guess how immense its life would be in the realm of the souls.

¹⁰⁰ The material realm (this world we are in) is like a door that leads into the cities of the realm of the souls and the angelic realm ('*Alam al-Malakoot*'), the former being like a drop and the latter two are like oceans.

¹⁰¹ The existence and subsistence of soul, depends on it merging into the ocean of the Beloved that it came from.

*You seek that greatness by way of your soul.
Every part of the dust particle takes one to the grave
The wave from the ocean of souls, takes one to the Beloved¹⁰².
Seek the meeting with the Beloved with your heart and soul
Remember the name of God without the tongue and lips [by means of
your heart].
So, you can get freedom from this imprisonment [of the body] and this
ephemeral world
So, you can always remain in the realm of the souls.
The seeds of your life, sown in a barren land
By you so that in the end it brings about your end¹⁰³.
This precious, beautiful life
Why do you waste it without a [good] compensation?¹⁰⁴
O hardworking person! Will you not endure loss?
When you give up a garden and take up a thorny land?
When you give your limited life
In the way of [striving for] God, it will become unlimited.
Innumerable, unbounded, and uncountable it will become
The ten-day long life that is spent in Divine servitude.
Beware! Do your trade in this bazaar
In exchange for one thorn, take away hundreds of thousands of flowers.
For the one seed you sow, you will get
Hundreds of thousands of grains by the blessings of the Bounteous One.*

¹⁰² Human body made up of dust ends up in a grave. The soul takes one to the Beloved (God).

¹⁰³ Do not waste your life in just taking care of the body, otherwise it will bring about your destruction.

¹⁰⁴ The part of the life that is just spent on worldly chores without taking care of one's eternal needs has been wasted. If the limited life of the world is spent on seeking God, it leads one to an eternal everlasting life.

*Counting is done only where there is an end
On the side where God is, it is countless.
O separated part! Go towards your whole [from whence you came]
Pass over the ego and run into the refuge of God.
From the actions and words of a human being
It becomes apparent how the soul is.
At what spiritual degree the soul is, what is it?
A believer, an unbeliever, or a Gnostic?
Do not keep water in the water container without the help of the sea
So that the sweet water does not become distasteful¹⁰⁵.
A still water, without any help, becomes bad
Its good color, smell and taste goes away.
Prophet Muhammad (Peace be upon him) has said: A person whose two
days are the same
Is in a loss and is in doubt.
In my foolishness, I am living without certitude
Like an empty bag filled up with air¹⁰⁶.
Its sorrow is increasing every moment
Every moment, it is becoming worse and weak.
That rejected one from the Divine Presence, heads towards the hell
Without the sweet water of the ocean, it proceeds towards fire and
punishment.
Before your matter reaches that point [of no return]*

¹⁰⁵ The water of the soul needs to be connected to the sea of the Soul of souls, otherwise, still water becomes unpleasant.

¹⁰⁶ One who does not have certitude in eternal verities, continually regresses in the spiritual path and due to not having any link to the ocean [of Divine Beauty], the water of one's soul becomes dirty.

*And every breath of negligence makes you walk backwards.
Like Prophet Abraham, return to your origin
Pass over the stars and blue sky.
Put the step of courage, on Sun and Moon
Put your head on that court [in a state of submission to the Divine will].
Spend your ego on [service to] God
So that you are not separated [from Divine mercy] like Satan.
In the ocean of souls, empty out the water of your soul
So that you would become a boundless ocean without shore.
Let's make the story brief as I have gone behind the curtain [at the end
of my life]
Yes, be quiet and God knows the best.
Thanks God! This book has reached the end of its subject matter
Cash was not lost, and it reached the brothers.
This collection [of poetry of wisdom and Divine Gnosis in Mathnavi] is a
ladder towards the heaven
Whoever climbs it to go up, will reach the roof.
Not the roof of the heaven that is green
Instead, it's the roof that is higher than the heaven¹⁰⁷.
This roof of the heaven finds its nourishment from the Divine Presence
Its perpetual rotation is due to that desire to find its boundless love¹⁰⁸.*

¹⁰⁷ The Divine Presence.

¹⁰⁸ The conclusion of "Mathnavi" (Couplets of Deep Spiritual Meanings) by Rumi's son comes to an end here. As foretold by Rumi, what follows is the conclusion of this great book, that happened to be completed by an Indian Gnostic Maulana Ilahi Baksh Kandehlavi.

The Beginning of the End of Rumi's Mathnavi – the Couplets of Deep Spiritual Meanings, As Predicted by Rumi that it will be Completed by a Living Soul and it was done by Maulana Ilahi Baksh Kandehlavi¹⁰⁹

The attraction of the intensity of spirituality and desire of Maulana Husamuddin¹¹⁰

Is pulling me towards [writing] the conclusion [of Mathnavi].

To make the “Couplets of Deep Spiritual Meanings” move towards conclusion

Is pulling the soul towards the straight path.

The verses [of poetry] are imperceptibly dropping from the lips [without any conscious effort from me]

O Husamuddin! Do whatever you want.

Since the reins of my intellect are in your hands

Pull it wherever you want, my soul is intoxicated with you.

When sun's reflection fell on some water

Water thanked the sun for this tremendous gift.

The soul of Maulana Jalaluddin Rumi

Who is an ocean of knowledge and a moon of Gnosis.

When he put his reflection on the Mount Sinai of my heart

My body made of dust and water became illuminated.

That moon of lofty heaven at every moment

Signals to the door of my heart that now.

¹⁰⁹ From this point onwards, the *Mathnavi*'s conclusion is provided by Maulana Ilahi Baksh Kandehlavi who also ended the two unfinished stories of *Mathnavi* that Rumi left incomplete, including the conclusion of the story of the three princes.

¹¹⁰ Maulana Zia-ul Haq Husamuddin was the disciple of Rumi who also became a perfected spiritual guide in the very lifetime of Rumi. He was the one who persuaded Rumi to write *Mathnavi* in the first place and he used to provide papers, pens and ink to Rumi to continue writing and he was the one who compiled this great masterpiece and spread it as far and wide as he could. Rumi has started each of the six volumes of *Mathnavi* by praising the spirituality of Maulana Husamuddin and attributing his inspiration to write *Mathnavi* to him. Maulana Ilahi Baksh Kandehlavi is also citing the pull of the soul of Maulana Husamuddin as the driving force behind his writing of the conclusion of *Mathnavi*.

Start the end of the Mathnavi

Open my sealed envelope.

Say that story which remained [incomplete] without saying

String that pearl that remained without getting strung to the thread.

Quickly string it to the thread

Our spiritual connection will surely reach you.

Since I did not see my own spiritual degree, I remained silent

I put my head on his door.

Since breaking the command of the king is more difficult than breaking the pearl

I embarked upon carrying out his command unhesitatingly.

...

Narration of the State of the Third Prince Who after the Death of His Second Brother, Attained the Proximity, Closeness and Gnosis of the King

Let's leave the other thing behind because the third prince

When heard about the death of his second brother.

Came to the royal court of the king

In a state of pain for the Beloved, as a seeker with intense desire.

As a protocol, the introducer said [to the king]:

This third brother is more deserving of your mercy.

Both of his arms have weakened in your love

A bandage is needed on his defeat.

The king had mercy on him and asked him to come forth

With royal kindness asked him to sit next to him on the throne.

Although he knew the [inner] state of the prince through spiritual inspiration

In a strange manner, kept asking him for his state.

With his kindness, consoled him so much

That he removed that pain and sorrow from his soul.

He buried his dead brother

Associated his soul with the living one.

After a few days, the royal company was in full swing

The heart of the king softened on him.

He handed over all big and small treasures to him

Opened up the royal hospitality for him.

From the largesse of the sea of generosity of the soul imparting king

The bud of his heart started to bloom.

A lot of [spiritual] secrets were deposited in his heart

He became an embodiment of illumination like his second brother.

At the stages of Divine proximity and Gnosis

His degree increased more than his second brother.

He used to strive spiritually and tread the spiritual path

He used to make [sincere] efforts and his inner illumination was ever increasing.

But he himself learned a lesson

He accepted an advice from both of his older brothers.

He had become well familiar with the gorges of the spiritual path

He used to exercise great care and caution and was very pleasant.

He saw that the first brother gave up his life due to hastiness [in the spiritual path]

And the second one was sent to his grave because of self-conceitedness, self-centeredness, and egoism.

*A human being should, in the path of the Beloved
Make efforts in a gradual, patient and forbearing way.
Prophet Muhammad (Peace be upon him) has said:*

O youth! Soft, slow, gradual, and patient approach (Rifq) is the root of wisdom.

Ibn Masud has narrated from Prophet Muhammad (Peace be upon him):

O pious man! Patience is half the faith.

Otherwise, the beauty of the Beloved is total illumination

The eye of the heart is shattered in His Beauty.

You are not capable of enduring a sudden Divine vision

Polish the mirror [of your heart] gradually [to remove all the dust of ignorance, heedlessness and evil and make it shine with the beauty of your inner character and being].

This gradual approach is for increasing one's spiritual capacity

When has His unveiled Beauty closed its door?

The Beloved is like a sun in the middle of the heaven

But O bat! Where is your eye [to see the sun]?

Go, first give birth to your eye

Then open it towards the Beloved.

Otherwise, you will not be able to tolerate its brilliant illumination and shine

Its sun will set your star.

You will either die or become mad, completely losing your mind

This is why many have become Majdhub (those who have lost their minds by witnessing the Divine Beauty without first developing their spiritual capacity to endure it).

A straw cannot bear the weight of a mountain

For this sorrow and sadness, you need someone who has attained spiritual perfection.

His first brother hastened

He attained unveiled meeting with the Beloved in a state of trepidation and convulsion.

Since pure meeting with the Beloved was not suitable for him

He started to convulse, became broken and died.

Until this veil of the body is not removed

When can one get the unveiled meeting with the Beloved?

But when the lion of the intense love runs all of a sudden

The lover becomes its victim like raw meat.

The perturbation of the intense love causes one to hasten

Like a shell at the bottom of sea, one opens the mouth for the [rain] drop.

But to open the mouth before rain

Achieves nothing other than pain and hardships.

A woman who is not menstruating and has not attained puberty

Is incapable of surrounding the sperm [for procreation].

Narration of the State of the Third Prince and Him Attaining the Outer and Inner Perfections and Him Exercising Patience in Expressing His Need and Reaching His Objective

And that third prince by means of hundred precautions and patience

Used to derive like rain clouds from the sea of Gnosis.

*By means of the spiritual company of the king every night
Every morning illuminations of God's oneness used to run in his heart.
Attainment of spiritual capacity and exuberance of wisdom
Appeared for him every moment due to the company of the king.
At all times in his heart from the direction of the moon like king
New illuminations descended on his heart morning and evening.
He did not even breathe for anything other than his objective
He retained a spark in the heart of the benevolent king.
Such a king who is replete with kindness and generosity
Why should I even bring the word of my need in front of him?
His beneficence even without asking, gives out innumerable blessings
How would my heart dare to leap for asking?
Our king is like a clear polished mirror heart
In king's heart, there is [also] a place of danger for me.
If I am truly deserving of that precious pearl
Through his own beneficence, the King will grant it to me.
His beneficence grants to every person of spiritual capacity
Verily in accordance with one's inner spiritual state.
Anyone who has capacity and eligibility
A royal bestowal comes to one from the king without even asking.
The king to whom even a needle's head is not hidden
Why should I run on different paths for seeking my objective?
Why should I present my useless thing to him?
Why should I reveal my need to him?
Our king is bright conscious and aware*

*In the end, he grants the desires of the heart.
O heart! Be patient because it is the key to happiness
There are a lot of comforts and happiness in it.
One day the king said: O soul of kindness!
You are a sea of patience and forbearance and a mine of benevolence.
I am vexed by my [responsibilities of the] dominion and empire
My heart is really connected to the lofty throne of Divine oneness
(unity).
Become my successor and do the work [of the empire]
So that I can get rid of what's bothering my heart.
I would like to head into solitude
I would want to become silent from conversation.
My heart will become devoid of worries
It will become a manifestation of Divine illuminations.
A moment of contemplation is worth a year of worship
This contemplation is wonderment in the Divine Beauty.
When the prince heard this matter
Out of etiquette of respect to the king, put his head on his feet.
God forbid! There may not come a time when you relinquish the reign
Or adopt solitude in a secluded room.
May your shade on my head
Remain covering until the Day of Judgment.
O God! Let not my life be so much
That I see the end of king's reign.
There were a lot of discussions along those lines*

*But the king was searching [for truth] by testing the prince.
To see if there is any desire for fame and power in his heart
Or the magnificence of empire and dominion like the king.
Is there any arrogance and pride in the heart?
Or his inner being is intoxicated with the wine of yearning for the
Divine?
The king saw that the prince did not cook any ideas in his head
In his tree of being, nothing ripened other than the fruits of obedience
and sincerity.
Whether it was love for status and dominion, greed, and desire
In his head, nothing has found a way other than the yearning for the
Beloved.
Other than the love for God and His special slaves
There is no way into his heart for anything else.
The king found his inner states in accordance with the requirements of
the spiritual path
He found every step of his on the highway of the Divine law.
There is no inclination in his heart towards the dominion
He is a seeker of the ocean [of Divine Gnosis] and is not beholden to the
ship [of worldly means and ends].
He tested him a lot on various scales of examination
Nothing was there except for pure gold.
The king said to his companions and helpers that this youth
Is not deserving of anything other than the soul like girl.
The pairing of moon with the sun is better
The association of the body with the soul is better.
Him and her are both deserving of and compatible to each other*

*Each one of them are superior [in inner excellences] to their companions.
Such a woman is suitable for such a man
Such a jewel is suitable for that ring.
All the people [of the king] praised such opinion
They all said: Please hurry, it's a perfect opportunity.
The king commanded and they arranged a beautiful gathering
An excellent wedding gathering was setup.
One heart and soul of both eternally desirous of each other
The vows of acceptance of making their relations permissible happened.
Their blessed union happened
The soul to soul and heart to heart got connected.
With gradual perseverance, the affairs of both the worlds remain in
order
Because haste is born out of Satan.
God has declared patience as the source of determination for all matters
No doubt the patient one achieves one's desires.
Whoever endured hardship, also obtained the treasure
One who became lazy, also died in misery.
But about the lazy, the lazy for the world is better
Haste in worldly matters is bad.
Have patience, hand over the world to Him
He knows what's good and bad for you better than you.
The lazy for the world is active in the Divine path
Like the prince who is the third.*

Details of the Interpretation and Meanings of the Story of the Three Princes and Construing it and Linking it with the Degrees of Gnosis (Irfan / Ma'rifa) – the State of Proximity, Intimacy and Knowledge of the Divine that Leads to the Attainment of the Real Purpose of Life and Consequent Eternal Happiness and Endless Triumph

Derive full lesson from this story

So that you can get full measure out of this story.

Human beings should do the work they are supposed to do

They should not depend on stories.

You have consumed and wasted your whole life in stories

Morning is near, wake up from your sleep.

The morning of old age has arrived, and it is time to depart

Don't indulge in stories [that don't get you anywhere or anything].

Do the work that will serve as a provision for the path [on your journey to eternity]

Do that which will be bright like a moon for you in [the darkness and loneliness of] your grave.

It's evening and the sun has set

It's late now, go back to your home quickly.

For a long time, you have eaten breads and sweets

Have you seen any treasury in your inner being from that?

You raised up your lower self and it became a bull

When have you taken steps towards your final destination?

So now prepare for your inevitable departure

From material realm, go towards the inner reality.

Eat what will increase the light in your heart

That will open up your window towards the other world.

Your precious life has ended in laziness

A few days have remained, but you are [still] heedless.

Whatever happened has happened, you can still come to the Friend

Pick up your steps faster in the alley of the Friend.

Whatever has remained, do not let it go to waste

Even if you have to walk on your head, put your head on the feet of the Beloved.

O you! Even if you disobey Him for hundred years

The door is still open if you knock on it.

What is soul? It's a bird with sacred noble qualities

It is closed in a cage [of the body] for the sake of attaining Gnosis (proximity with the Divine).

What is soul? It's a bird of sacred [Divine] lineage

It is inside a prison for the sake of earning.

Parrot is in a cage for the sake of being taught

So, it can learn to whistle in a sweet voice.

Soul has come from nothingness for the sake of trade

Its direction at all times is towards eternity.

Your lower self, in the matter of training, is like the father [of the three princes]

It prevents you from going into that mind-blowing castle.

The lower self that is inclined towards evil, makes you walk towards sins

It calls you towards evil, disbelief [in the Divine path towards the Divine Reality] and rebellion.

It prevents you from entering the castle replete with pictures

Because it obliterates the worldly intellect.

The castle imbued with sacredness of the path of Prophet Muhammad

It is mind-blowing for the materialistic mindset due to the lessons learned in life.

In this castle are the pictures of the king and his daughter

Heavenly companions, heaven and beautiful love is mentioned there.

Since "We have given in marriage big eyed heavenly companions" has been Divinely proclaimed

The pearl of the heart has been tied with the string of greed.

Since human beings have been created in eternity

[They are inclined] Towards earning profits and repelling all harms [by their very nature].

That's why, in the castle of the Divine law

Pictures have been made to make humans both desire and dread.

Sometimes people are made to tread the [Divine] path by way of greed [for various rewards like heaven, heavenly blessings and companions, dominion, etc.]

Sometimes they are made to fear the abyss of hell.

The rebellious lower selves, by means of dread

Are forcibly taken to the King.

So that this lower self (Nafs) that is inclined to evil doing, either happily or forcibly

Becomes accustomed to the King and his daughter.

But like the three princes, in other words, the human beings

O one with the eye to see! Are of three types in terms of the spiritual path [they take].

One is someone who oppresses one's own soul, another one is in the middle [of the two ends of the spectrum]

Third one is someone who has been made to strive to be the foremost in righteousness and good deeds.

*First prince destroyed his own life
He belonged to the group that oppress their own souls.
The pearl of his life dropped out of hand due to the heat [of intense love]
He gave no importance to the right way of spiritual striving and Gnosis.
But the benevolence of the king helped him and
[In the end] He became one of the Divinely accepted ones [after his life ended] and that is surprising.
One who gives life for Him, He gives such a one life from Him
One who gives one emerald, is given the entire mine [full of emeralds].
He got burned like moths with a flame
He had fallen in a well like a deranged.
In the battle of love, brave ones are needed
So that one is fulfilled with love according to one's capacity.
If Friend could be found through dying
The path of God would have been very easy.
In [Divine] love, at every moment, there is different type of death
With whose bitterness, the death feels hundred dangers.
The second prince did the spiritual striving and effort
But got involved in arrogance and inner turmoil.
He made himself a co-sharer of the sun (the perfected spiritual guide)
Started to claim, "I am the Truth".
He then hit the roadblock
The destination of death came in front of him.
He stopped on the path due to the perfection of this path [that does not allow one to forge ahead with inner vices]
He still drank a draught from the beauty of the path.*

King's benevolence, caused his soul to be Divinely accepted [as he still strived on the path until making mistakes]

He still met the Beloved [after his worldly life ended].

It was not due to his capacity or any right

It was all the kindness and beneficence of the King who is the Creator of all.

And the third price was of the foremost of the foremost [in his spiritual striving]

He exceeded his two older brothers.

He became aware of the path to Gnosis

He became a companion of the reality of the King.

He did the spiritual strivings and efforts, the Divine knowledge came to him

Every moment, the Divine proximity was increasing.

Since the people of faith, tread the path when given incentives

They run towards the King because of their love for his daughter.

But when their sights fell on the King Himself, they realize their folly

They then made subservient their love for the concealed daughter, to their love for the King.

Since the King saw complete [spiritual] capability in him [in terms of reaching the perfections of the path]

Gave the daughter in marriage with that knowledge.

Even though the other two princes got accepted by the Divine largesse

But where was that [spiritual] degree before Him and the level of Divine proximity that the youngest prince received?

The imperfect ones were also honored by the king when he had them seated on his throne besides him

He called them his own and showered them with wealth.

*The older prince himself is ashamed of his shortcomings
He is sad and ashamed while seated on the throne.
There are thorns in his heart due to his own slips and mistakes
He is enduring pain due to his own shortcomings.
That's why, the best of all creations (Prophet Muhammad) said:
There is no sorrow in Heaven, except for the negligence [from Divine remembrance and in treading the Divine path].
If sinners are provided with a way into Heaven
If they are granted royal castle and robes.
They look at their ugly feet and like a peacock
Are ashamed with their heads down [in remorse].
What is the benefit of a glass palace for an ugly person?
For such a one, there is a jealous mirror everywhere [to show one the reality of one's ugliness].
O Uncle! There is no end to [the immensity of] this matter
Tell us the story of the king who joined [the three princes].*

**The Tradition of the King who Left His Kingdom Behind to Join the Three Princes
Undertaking their Journey**

*O Zia-ul Haq Husamuddin Hasan!
Narrate to me the state of [the fourth person in the story,] the king.
When he became someone, who abdicated his kingdom
He remained with the princes in the state of poverty.
He left his kingdom behind and became their companion [in their momentous struggles]
He was treading the path along with them in their company.*

*He was active in serving them in unison
With a pure heart cleansed of all hypocrisy.
The reflection of their [Divine] love [on his soul] had captivated him
In their journey, he showed unison with the three [princes].
Intense love has a lot of effects like that
They are chains for a heart that has freedom.
The company of a lover, makes you a lover
The company of a sinner makes you a sinner.
Every person attains morals and character from another
A cantaloupe attains its [sweet] aroma from another cantaloupe.
A denier of the influence of [another person's] company is a fool
One who runs away from a [good] company is negligent.
A cantaloupe catches its color from another cantaloupe
Why would the company of another human being will not create an effect?
That dog became a companion of the people of the cave
Until the dog characteristics completely departed it.
Become the dust of the feet of the Godly people
So that you receive illumination from their moon [like illuminated inner qualities].
That's why, Prophet Muhammad (Peace be upon him) has said:
Do not adopt company of anyone other than a believer (a person of character and Godliness).
Fragrance makes container fragrant
Manure imparts stench to the land.
When oil spent itself on flowers*

*It became a container of flower's aroma.
That king was with the princes
When two of the three brothers gave away their lives.
He became a companion of the third
He was present in front of him at all times like a true devotee.
When the third became the son-in-law of the King of China
He was among his special elites.
When the King of China saw his tremendous love and devotion
And his special association with his beloved.
He found both of them one soul and two bodies
The king [of China] got inclined towards him in friendship.
He said to the prince out of kindness:
This companion of yours is a pride of every servant.
He has no inclination and heart desire other than to serve [you]
He is so engrossed in your thought that he has become devoid of
everything else in the world.
It is necessary to reward such a person like him
One who depletes the desires of his own lower self.
One who has lost his own desire in your desire
Such a person should be rewarded profusely.
The prince kissed his feet and said:
What is hidden from us is clearly evident to you.
When in the hope of finding your company
I left my homeland to embark upon my journey.
This man who was a very successful king of his country*

Showed activeness in adopting our company.

He left his country and riches for our sake

In unison and unflinching support for us, he raised the flag in his heart.

Because of us, he endured many vicissitudes

He left his country and became our friend.

The benevolence of your majesty has a demand

It's a place for generosity and mercy.

The king said he will grant him another country

He will be bestowed upon in a way that is suitable for his status.

The king granted him more castles and countries than what was previously estimated

For the sake of the third prince, was brought out for him.

What his eyes did not even see was bestowed upon him

What his ears did not even hear was placed before him.

That fourth (person) also reached his objective

Like a client with the lawyer, like a guest with the host

That noble wealthy [with the spiritual wealth, i.e., Prophet Muhammad (Peace be upon him)] said: It is such a nation that even their companion does not remain deprived¹¹¹.

Keeping the hearts and serving others

Makes you one who is served and grants you success.

Especially serving the people of God [who truly devote themselves to Him]

Grants you excellent Divine acceptance [and brings you] near God.

A person who earns nearness of people who have received God's nearness

¹¹¹ A prophetic narration of Prophet Muhammad (Peace and blessings of God be upon him) said: The friends and intimates of God or Gnostics are such people that whoever adopts their company does not remain deprived [of the benefits of the spiritual path].

On such a one, God's kindness is spent upon through the hands of the intimates of God.

*A person who earns nearness of people who have received God's nearness
Becomes deserving of God's benevolence and largesse.*

*A person who showed kindness to friends and intimates of God
Became diligent in their service.*

Became deserving of Divine favors

Such a one became a receiver of Divine support and succor.

Ibn Mas'ud (May God be pleased with him) narrated from Prophet Muhammad (Peace and blessings of God be upon him):

O Pious person! One will be with those one loves.

One who loved a nation is [counted] from that nation

The love of the friends and intimates of God becomes a light of the soul.

*Make it a part of your being to love and dislike only for the sake of God
So that you receive acceptance at the door of the Beloved.*

When their companion king, did not have the spiritual struggle

The love of the purified ones put a lamp on his path.

One who did not have spiritual strivings, capacity, and efforts

*Keeping company with the people of the spiritual path came to his help
and that's all.*

Make an effort so that you yourself earn acceptance of God

Or get associated with those accepted by God.

*Become either a striver on the [spiritual] path or revolve around the
strivers of the path*

*Small and big treasures will [both] come to you from that unique human
being.*

O soul! If you are not among one of those two

You will rise up on the Day of Judgment humiliated.

That's why, God has said in Qur'an:

In [the matter of] guidance, [you yourself should] seek a means to it.

Who has eaten the fruit preserve without a trainer [who taught how to make it in the first place]?

Tell me, how the bird would fly without the wings?

Jungle [of human life] is full of blood, entrapments and [ferocious] wild beasts

In all directions, the path of error [and misguidance] is open.

Jungle is full of snakes and there is greenery everywhere

Do not step on it without the help of the one who recites the magical words of protection, otherwise you will become vexed and will fail [to step in it].

This world is the lush green land and the lower base self (Nafs) is the snake

Think of the path of God as the jungle beset with dangers.

If snake bites you, you will become broken and regretful

You are satisfied without the reciter of the magic words, you are a fool.

If the feet of your heart are struck and penetrated by a thorn

Without the tip of a needle, how will you take it out?

Worry about the tip of the needle, memorize the magic words

Find a [perfected spiritual] guide so you can tread the arduous path [without any difficulty and falling into any errors].

Jungle is replete with thorns and there are paths in all directions

Look, there are ditches at every step.

Jungle is terrifying and robbers are hiding [in ambush] therein

Find a [perfected spiritual] guide and follow such a one.

The [spiritual] path is very arduous and there is that swift-footed paranormal being (Satan) everywhere

Who is playing hundreds of harps and tambourines on the way [to distract and dissuade you away from the Divine path].

The path is arduous and there is a dark night ahead of you

If you do not hold anyone's hand, you will be gone.

O beloved! There is no end to the immensity of this matter

"Mathnavi" should now be brought to an end.

O child! There is no end to the works of God

"Mathnavi" should be brought to an end.

The completion of the "Couplets of Deep Spiritual Meanings"

Has now happened by the spiritual endowments received from Maulavi (Rumi) and is attributed to him – the Gnostic par excellence.

Concluding Verses

One who searches for the truth gets immersed in the truth and becomes an embodiment of it

Such a one is [an embodiment of] Divine benevolence and is the Divine breeze.

Do not do evil Satanic deeds, do not become a Satan [yourself]

Pour water [of wisdom and Divine Gnosis] on the dust of someone's soul [to make it cleansed and purified].

Do not waste your [priceless] time in anything other than the truth [and the spiritual path that leads you to it]

Do not fill up your stomach and let your soul starve.

The image of other than Him [in your heart] is your veil from the truth

In all there is, there is no one other than Him [with real existence].

Become the one who is annihilated in the Being of God [by ridding yourself of the qualities of the lower self], you will then attain subsistence from God – a life that is eternal and not subject to an end

The Lord of the morning will appear within your soul.

In six volumes, the “Mathnawi” has one voice

Its essence is to dive into the ocean of annihilation in the Being of God (Fana).

If you are looking for the path of God [leading to God Himself], become alerted

Remove from within yourself the negligence and uncaringness, be awake.

First persevere in the Divine law [to conduct your outward life in conjunction with Divine injunctions with acts of worship and good dealings with fellow human beings]

Then tread the spiritual path through strivings and efforts to reform and cleanse the soul.

In the first step, set your feet firm on the Divine law

After that, tread the path of spiritual struggles.

With adorning the soul by way of “Tariqa” (the path of spiritual strivings to attain beautiful inner qualities, cleansing of the soul from all of its low and vile qualities, imperfections, blemishes, negative and evil propensities) is imperative

So that you can successfully cross the ocean of Divine Gnosis, proximity, intimacy, and knowledge (Ma’rifah).

There will never be an end to this matter [owing to its immensity, importance, and relevance to all humanity in giving them real peace, eternal bliss, and everlasting success]

So, I should make the speech brief [and end the “Mathnavi” here]. May the Divinely bestowed peace be upon you!¹¹²

¹¹² At this point, Rumi’s great masterpiece “Mathnavi” or the “Couplets of Deep Spiritual Meanings” has ended after the addition of the conclusion by Maulana Ilahi Baksh Kandhlavi.